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APPEALS TO THE ROMAN PONTIFF.

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UR readers may recollect that in a preceding number we passed some remarks on an attack directed by the *New York Churchman* against Lieut. Scammon, a recent convert to the Catholic faith. Certainly in so doing there was no impropriety whatever. It would be strange, indeed, if, when our doctrines are attacked, whether in the person of Lieut. Scammon, or in any other way, we were not allowed to defend them, and to hurl back the shafts of our adversaries against themselves. Moreover, the remarks of the Magazine were not intended to wound the feelings, but merely to repel the assaults of the *Churchman;* yet they seem to have provoked his controversial ire against us in no small degree. Setting aside his other and apparently numerous opponents, he has singled out a few columns of our periodical which refer to him, in order to aim a direct blow at them by way of retaliation and reply. That in his attempt to refute us there is something *like* argument and a great deal of subtilty, we are willing to admit; but that the attempt itself is a complete failure, we hope soon to make manifest by opposing a variety of well-substantiated facts and certain documents to his inaccurate statements and unfounded assertions. We will, first, dispose of some less important points, and then enter fully upon the main subject.

The *Churchman* finds fault with us because we gave little or no credit to the narrative of the historian Fleury concerning appeals to Rome. And then, instead of Fleury, he advances numerous quotations from Dupin. Is not this very much like falling, to use the proverbial expression, "from the frying pan into the fire?" Fleury was deceived by the treachery of his collaborators; Dupin was deceived by his own precipitancy, rashness, and presumption. The many inaccuracies of the former were ably refuted by several learned critics, Marchetti, Muzzarelli, etc. The still more unjustifiable errors of the latter were repeatedly condemned in Paris (A. D. 1693), and in Rome, (A. D. 1693 and 1757). The editor of the *Churchman* may abide by their testimony as much as he pleases; but it must appear exceedingly strange that he should require us to do the same; that is, to prefer authorities like these to a multitude of far better ones which are at our disposal, and to take for

indubitable whatever may have been said by such or such writers, under the pretence of their not having been under a sentence of excommunication.

The next thing we have to mention is the new attack of the *Churchman*, if not upon Pope Celestine, at least upon Zozimus. The memory of this pontiff had been constantly venerated in the church until the sixteenth century, when the Lutheran centuriators of Magdeburg began to traduce him as guilty of imposture and falsehood, for having cited the canons enacted in the council of Sardica under the name of Nicene canons. The *Churchman*, notwithstanding his apparent moderation blended with real irony, seems to be fully of the same opinion. In vain do Catholics prove that the council of Sardica was always considered as an appendix to that of Nice,* and that Pope Zozimus did nothing but conform to the custom already established, and followed both before and after him,† of citing the canons of Sardica under the name of Nicene canons. All this, in the opinion of our adversaries, must pass for nothing. It is the interest of the Protestant system that Zozimus should be considered guilty; therefore, he was guilty! The *Churchman*, however, had a particular reason for abstaining from this unjust charge, viz. the reason of consistency. For, if he had paid due attention to the tenor of a letter written to Pope Boniface by the same African bishops, whose pretended opposition to papal claims he so much extols, he would have seen in it that Zozimus, Boniface's immediate predecessor, is mentioned by them as a man "of blessed and venerable memory—*beatæ . . . . venerabilis memoriæ.*"* But in these, our times, it is not customary to be so particular.

Our opponent is not less unhappy in explaining the object of *the present discussion* between him and ourselves. He speaks indeed accurately, if he means to state that the general question between Catholics and Protestants is, whether the see of Rome has a primacy of jurisdiction by divine right over the whole church; but he is altogether wrong if he supposes that, in order merely to elucidate a particular fact of the fifth century, we were *actually* bound to produce a long array of positive evidence in support of the Catholic doctrine. With the exception of the affair of Apiarius, which we have for this reason made the subject of special remarks, he supported his vague assertions of papal usurpation and encroachment by no other proof than his own word; they deserved, therefore, no other answer than a plain and unequivocal denial. We were the more entitled to meet his allegations in this way as, first, every presumption of the truth is, at the very outset, in our favor; the priority of possession is as certainly for us as the priority of existence, and nothing less than the plainest and surest evidence to the contrary should be adduced before we are told to relinquish our title; secondly, much more so when the question to be settled is one arising from a charge of usurpation and guilt; for the strict duty of him who prefers such a charge is to make it good by clear and explicit proofs, under the penalty of passing in any court, as well as in the eyes of equity and reason, for an unjust accuser. Thirdly, besides all this, the *Churchman* has a peculiar reason to be satisfied. He has merely to look into the pages of our Magazine, in the May number of 1845, and there he will see that we had already gratified his wishes, or rather answered his objection. There he will find, in an article of about twelve pages, (287—299) on the *supremacy of the pope*, not only "some," but a variety "of affirmative

* The reason is because it was composed, in great part, of the same bishops who had been at Nice, and it made no new decree about doctrine, but merely confirmed the Nicene faith. See Labbe's *councils*, vol. ii, col. 626; and Natalis Alexander, *in hist. eccles. sæc.* iv, *Dissert.* xxvii, *art.* 3, circa finem.

† E. g. Innocent I, in his letter to the council of Toledo, cap. vi, quoted the thirteenth canon of the council of Sardica, under the appellation of *Regulæ Nicænæ*. St. Leo did the like in his letter to the Emperor Theodosius, the 40th in F. Cacciari's edition.

* Apud Labbe, vol. ii, col. 1670-71.

and positive evidence from holy Scripture and Catholic usage in favor of the pope's universal jurisdiction over the church by divine right;" as also references to various works or treatises, in which much more may be found. Our opponent should feel a peculiar interest in that article, as it was partly directed against himself, the New York *Churchman.* His name is there honorably placed between the Philadelphia *Banner of the Cross,* and the Baltimore *True Catholic, Reformed, Protestant, and Free.* Is it our fault if that article was not sufficiently noticed at the time?

Let not the editor of the *Churchman* tell us that he noticed it, and read it, but considered it as insignificant, and does not admit the validity of the proofs which it contains. This would be no answer at all. Every body knows, without being told, that the *Churchman,* as a zealous member of the Episcopalian church, does not admit several of our doctrines, and rejects *in globo* the testimonies, authorities, and arguments by which they are supported. The point in question is, whether he has reason to do so. Until he has shown and proved this in a satisfactory manner, he has no right to talk about "*our* (supposed) prepossession of mind concerning the supremacy of the pope." He must not only attack, but also clearly refute, *all* the passages, documents, and facts which are adduced, both in our article of May, 1845, and in the works of easy access to which it refers; and until he do this, it is but a preposterous assumption on his part to assert that "there is no affirmative evidence *produced or producible* in favor of the pope's jurisdiction, by divine right, over the whole church."

Since, however, "he undertakes to prove a negative" from the fact of Priest Apiarius, we will return with him to the examination of this fact; and even occasionally satisfy him, with positive evidence, as to the question of divine right. Waving for a moment what might be said against his narration of the case, and postponing it till we discuss the letter of the African bishops, we shall follow our opponent, step by step, and vindicate, "by a reference to original authorities," all our former statements against his attack.

Our first answer contained three remarks, the first of which ran thus: "The *Churchman* has fallen into several inaccuracies in stating the fact on which he mainly relies, viz., the pretended denial and protest of the African bishops in the fifth century against the right of appeals to the see of Rome. I. It is difficult to conceive how this particular point, even admitting the *Churchman's* account, can furnish any argument against the general supremacy of the Roman see, particularly when we consider that the African bishops referred to were the same who, a few years before, in the case of Pelagius and Celestius, had repeatedly appealed to the superior authority of the pope, *as derived from the authority of the sacred Scriptures.*"*

To this the *Churchman* replies:

"If this statement were supported by proof, it would indeed convict the African bishops of inconsistency; but, though we would by no means reciprocate the Catholic Magazine's charge of 'mendacious hardihood,'† yet we feel no hesitation in saying that the above general statement contains three particulars which are not only unproved, but are incapable of proof, and these are, first, that the African bishops, in the case referred to, acknowledged a power of jurisdiction in the bishop of Rome superior to their own; secondly, that they repeatedly acknowledged it, and thirdly, that they confessed it to be warranted by holy Scripture."

We shall now see whether "these three particulars are unproved, and incapable of proof."

1. In the case referred to against the Pelagians, a council was held at Carthage in the year 416. The bishops who composed it, sixty-seven in number, wrote a synodical letter to Pope Innocent I, in

* Labbe's *Councils,* vol. ii, col. 1545-46.

† The *Churchman* would be the more censurable in *reciprocating* such an expression against us as we (the writer of this article) never used it against him.

order to obtain a confirmation of their proceedings, and addressed him in these terms: "We have thought it necessary to communicate what has been done to your holiness, *that the authority of the apostolic see may be added to our humble decrees,* in order to preserve many in the way of salvation, and correct the perversity of some others. . . . . The impious error of Pelagius, which has already obtained many abettors in diverse countries, must also be anathematized by the authority of the apostolic see. For, let your holiness consider, *in the bowels of pastoral compassion over us,* how pernicious and fatal it is to the sheep of Christ," etc.* Therefore, first, the African bishops acknowledged in the bishop of Rome a power of jurisdiction and pastorship superior to their own.

2. We read in St. Prosper that another council of two hundred and seventeen bishops was convened at Carthage in reference to the Pelagians (A. D. 418), and that the "synodical decrees were sent to Pope Zozimus, which being approved of, the Pelagian heresy was condemned throughout the whole world."† Therefore, secondly, the African prelates repeatedly acknowledged the superior authority of the bishop of Rome; otherwise why should they again have sent their decrees to him for approbation? and how would it have followed from the sentence being passed at Rome "that the Pelagian heresy was condemned throughout the whole world?"

3. The bishops of the province of Numidia, sixty-one in number, and among whom was the great St. Augustine, held also their council for the same object, in the city of Milevis, and they also referred their proceedings to Pope Innocent I, to be confirmed by his authority. After saluting him in their letter under the name "of blessed and respected lord, and truly venerable pope in Christ," they speak to him in the following words: "Since it has pleased God, by his special grace to place you in the apostolic chair, and so to qualify you in these our times, that it would be a criminal negligence in us, not to lay before your holiness what is for the church's interest, we do beseech you to use your pastoral care in looking after the infirm members of Christ. For a new and very pernicious heresy has lately been broached against the grace of Christ. . . . But we hope that, through the mercy of the Lord our God, who vouchsafes both to direct your counsels and to hear your prayers, those who entertain such perverse and pernicious opinions, will more readily yield to *the authority of your holiness, derived from the clear light of the sacred Scripture.*"* Therefore, thirdly, the African bishops confessed the superior authority of the pope to be warranted by holy Scripture.

All this may be confirmed at once by the authoritative answers of Innocent I to the fathers of the two councils of Carthage and Milevis. To the latter, he wrote: "You have done well to consult with diligence the apostolic see, *which has the solicitude of all the churches,* in order to receive the necessary decisions in difficult affairs; following in this the form of the ancient rule, *which you know with me has been always observed by the whole world.*" He praised likewise the prelates of Carthage for having, by a proper care to refer their judgment to him, followed the examples of ancient tradition, and given what is due to the apostolic see." "This," he says, "the fathers decreed, *not by human, but by divine direction,* that whatever might be done even in distant and remote provinces, should not be deemed terminated till it had come to the knowledge of this see, by whose authority every just judgment might be confirmed."† These rescripts, so clearly expressive of the papal supremacy of jurisdiction over the whole church, and by divine right, far from meeting with the least contradiction from

* Conc. Carthag. II, contra Pelagianos Epist. Synodalis ad Innocentium papam, Labbe, vol. ii, col. 1534-35. † St. Prosper, *in Chronico.*

* Epist. Concil. Milevitani ad Innocentium papam.—Labbe, vol. ii, col. 1545-46.

† Rescriptum Papæ Innoc. ad Concil. Milevit. et Carthag. seu Epist. 24 et 25 inter Innocentianas.

the African prelates, were received by them (in their next national council of two hundred and seventeen or two hundred and fourteen bishops), with equal respect and docility.* Nay, as soon as they arrived, the knowledge of their contents elicited from St. Augustine this public and well known declaration: "The decrees of two councils on this subject (the case of the Pelagians) have been already sent to the apostolic see; whence also rescripts have been received; *the cause is ended;* may the error likewise have an end."†

From these testimonies, the reader may easily judge whether we advanced any thing inaccurate or exaggerated in our first remark; or whether, as our opponent asserts, the particulars which it contains "are not only unproved, but incapable of proof." And now, if the *Churchman* attempts to console himself for his disappointment by accusing the African bishops "of inconsistency," we beg leave to say what we shall hereafter prove, first, that there was no inconsistency in them, and that they never ceased to acknowledge the superior authority of the pope; secondly, that this charge of inconsistency may be most easily turned against its author. It shows that he demolishes with one hand what he endeavors to build up with the other; for, having undertaken to prove a negative against the papal supremacy of jurisdiction, he would now confess that the best evidence he has been able to produce is an inconsistent letter of inconsistent bishops!

We will see, still more plainly, how untenable the *Churchman's* position is, by adverting to what he says in another place about the African church, as one "whose apostolicity and Catholicity have never been questioned." It would seem from the whole context, nay from the whole tenor of our opponent's article, that the bishops of Africa enjoyed the privilege of being "a Catholic and apostolic church," simply by themselves, without any dependence on, or even any necessary connection with the see of Rome. Now the very contrary of this may be gathered from the most illustrious prelates and greatest doctors of that church itself, St. Cyprian, St. Optatus, and St. Augustine.

St. Cyprian, speaking of certain schismatics, says: "They have the effrontery to convey letters from profane men to the chair of Peter, and to the principal church, whence the sacerdotal unity took its rise." And again, writing to one Antonian: "You have requested me to transmit a copy of your letters to Cornelius (the Roman pontiff) that he may know that you are in communion with him, that is, with the Catholic church."*

St. Optatus, in his work against the Donatists, writes as follows: "You know and you cannot deny that, in the city of Rome, Peter first possessed the episcopal chair, in which he sat as head of all the apostles, whence he was called Cephas; in which one chair unity should be kept by all, and that person would be a sinner and a schismatic who against this one chair should raise another. In this one chair, then, which is the first in prerogatives, Peter sat first, to whom succeeded Linus, and after him others, till Siricius, who is now our colleague, with whom the whole world is united with us in the same communion."†

St. Augustine enumerated among the motives which retained him in the Catholic church, "the succession of bishops from the very see of the apostle Peter, to whom our Lord, after his resurrection, committed the care of feeding his flock."‡ We have already seen how the same holy doctor attributed the final condemnation of the Pelagians to the apostolic see, and also how the councils of Milevis and Carthage thought it their duty to refer the judgment which they had passed on this matter, to Pope Innocent I "that the

* See St. Prosper *adversus Collatorem;* and Labbe, vol. ii, col. 1576-77.

† Serm. 131, alias 2. *de verbis Apostoli.*

* *Epist.* 55 *and* 52.

† *De Schism. Donatist. l.* ii, *c.* 2.

‡ *Contra Epist. Fundamenti, n.* 5.

authority of the apostolic see should be added to their humble decrees."

It is evident, therefore, that the African prelates, far from having the ridiculous pretension of forming by themselves an apostolic and *Catholic*, though *isolated* church, made, on the contrary, their Catholicity and apostolicity consist in their faithful adherence to St. Peter's chair, that is, the see of Rome, as the only and necessary centre of Catholic and apostolic unity. Thus our opponent is not less unhappy in the praises which he bestows on them than in his attack upon their real sentiments, and mortally wounds himself with the very weapons which he endeavors to use against us.

Equally unsuccessful is the *Churchman's* desperate attack of our second remark, which was thus expressed in the Magazine: "2. Even were it granted that some African prelates contested for a time (A. D. 419, 426,) the right of appeals to Rome, of what weight is their authority compared with that of the three hundred bishops of the council of Sardica in the year 347, and the six hundred of the council of Chalcedon in 451, by whom this same right was unhesitatingly acknowledged and proclaimed?"

Here again it is evident that the object of this remark is a particular fact, viz., the acknowledgment and declaration by the councils of Chalcedon and Sardica, of the right of appeals to the pope. Yet the *Churchman* presents the subject again under a different form, and, by repeatedly contending that "the divine right of the bishop of Rome to universal jurisdiction," was not acknowledged by the same councils, he transfers the case from a special point of view to a general one. We have no objection whatever to meet our opponent even upon this latter ground; we have already done so, and will do so again in this very paper; but we should be glad to know what right he has to alter at pleasure the real state of the question.

On the other hand, he attacks the whole and every part of the observation which has just been cited from the Magazine. He admits neither the decrees nor facts to which it alludes, nor the number of bishops which it mentions. He himself assigns, instead of *some* prelates, two hundred and seventeen bishops for the African council. On the contrary, he assigns but one hundred, instead of *three hundred*, for the council of Sardica, and, as well as we may conjecture, not more than one hundred and fifty, instead of *six hundred*, for the council of Chalcedon. Whence it appears that never perhaps were two controversial adversaries more at variance on any point than the writer in the Catholic Magazine and the editor of the New York Churchman on the present subject. Let us see, "by a new reference to original authorities," which of the two is the more correct in his statement.

To speak first of the number of African bishops who, according to the *Churchman*, resisted the papal claims, our opponent falls, at the very outset, into a singular confusion of dates and occurrences. It is true that when the case of Apiarius, who had appealed from the sentence of his bishop to Rome, began to be agitated, a great council was held at Carthage in the year 419, composed of about two hundred and seventeen bishops, who attended either in person or by their deputies. But the fathers of that council neither wrote the famous letter on which the *Churchman* places his chief reliance, nor were they so unfavorable to appeals as he is pleased to suppose. If they resolved to ascertain the existence of the canons which had been proposed to them by the legate, all promised to observe, in the interim, the regulations which they contained, and to re-establish Apiarius in the exercise of his sacerdotal functions.* Six or seven years later, when the regulations (made at Sardica) concerning appeals could not be found among the Nicene canons, another council was held in reference to the same Apiarius, who, having been condemned

*See Labbe's *Councils, vol.* ii, *Concil. Carthag. nomine* vi, *col.* 1589—1593, and also *Epist. ad Bonifacium, ibid. col.* 1670-71.

by a new sentence, had appealed a second time. It was this council that wrote to Pope Celestine the letter just alluded to, and whose real meaning we shall discuss in the sequel.

Now the ingenuity of the *Churchman* will be wonderful indeed if he can prove that the fathers of this last council were two hundred and seventeen in number. The inscription of their letter bears the names of no more than *fifteen* bishops, among whom there appear neither the Roman legates, nor St. Augustine, St. Alypius, St. Possidius, and other conspicuous prelates who had been present at the council of 419.* The same inscription adds, it is true: "And the others who assisted at the universal African council." But, in the first place, no number, whether great or small, is specified; and secondly, from a previous arrangement, which had taken place among the African bishops,† there is good reason to believe that this was a council composed only of a few deputies from each province, and that the others, who are said to have been present at it, were so only through the deputies of their respective provinces, that is, the fifteen bishops who subscribed their names to the letter. Even Fleury and Dupin, the *Churchman's* favorite authorities, whom we quote merely for his sake, although interested by the general tenor of their opinions, in representing the same council as a numerous one, have not attempted to do so. The former merely says: "The African bishops (probably in the year 426) convened a council in which Aurelius of Carthage and Valentinus, primate of Numidia, presided. Thirteen other prelates are named; but St. Augustine does not appear among them."‡ The latter is still more concise, and, without mentioning any number, contents himself with stating, in reference to Apiarius, that "the African bishops assembled themselves to judge him."§

* Labbe, *ibid. col.* 1674 *compared with* 1669.
† Ibid. col. 1668.
‡ *Histoire Eccles* livre xxiv, n. 35.
§ *Bibliotheque des auteurs Eccl.* vol. iii, p. 894.

From these it appears that the account given of this transaction by our opponent is unwarranted, even as to the number of the persons who were concerned in it. His reviewer, on the contrary, could hardly express himself better than by saying: "Even were it granted that *some* African prelates contested the right of appeals to Rome, of what weight," etc. But why *some* only? asks the *Churchman*. 1. Because, very probably, there were but few who wrote to Pope Celestine about appeals, and, secondly, because they were certainly very few when compared with the collective number of bishops who held the council of Sardica in 347, and that of Chalcedon in 451.

This naturally leads us to examine the question in reference to these two celebrated councils. With regard to the first, we are aware that some critics* admit the number of the prelates by whom it was held, to have amounted only to *one hundred* bishops from the west. Their opinion is founded on a passage of St. Athanasius, in his letter to the solitaries; but as others maintain that the passage in question has been altered, and that originally it stated *three hundred* instead of *one* hundred,† the former number, or thereabout, has been commonly adhered to by the most learned men in these matters;‡ and their admission is supported by the unanimous testimony of three ancient ecclesiastical historians, Socrates, Sozomen, and Theodoret.

1. Socrates says: "A general council was convened at Sardica, a city of Illyricum. There came thither about *three hundred* bishops from the west, as St. Athanasius relates, and, according to Sabinus the Macedonian, only seventy-six from the east."§

2. The words of Sozomen, are these:

* Fleury, Dupin, Lebeau, etc.
† See Natalis Alexander, *Ecclesiast. Hist. Sæc.* iv, *c.* iii, § 13, *or* vol. iv, p. 39, col. 2; and Severinus Binius, apud Labbe, vol. ii, col. 685-687.
‡ Binius, Carranza, Bellarmine, Gravesonius, Cabassutius, La Luzerne, Regnier, etc.
§ *Eccles. Hist. b.* ii, *c.* 20, in the edition of Henry de Valois.

"The council of Sardica was held in the eleventh year after the death of Constantine. It was attended by *three hundred* western bishops, more or less, and seventy-six oriental prelates." *

3. Theodoret writes as follows: "There were assembled at Sardica, two hundred and fifty bishops, as the ancient monuments testify. There also came to the council the great Athanasius, Asclepas of Gaza, and Marcellus of Ancyra, besides the leaders of the Arian faction."†

Nicephorus Callixtus, another ecclesiastical historian, though of a later period, adheres fully to the statement of Socrates, which we have just cited.‡ Finally, Hincmar, archbishop of Rheims, in the ninth century, infers likewise from St. Athanasius, that the council of Sardica was composed of three hundred western bishops.§

With all these testimonies in our favor, we leave it to the editor of the *Churchman* to dispose of them as well as he can, and, by "a reference to original authorities," to produce on his part more numerous and better witnesses.

So much for the number of prelates who were present at the council of Sardica. As to its decrees concerning appeals to the bishop of Rome, there are three canons on this subject, the 3d, the 4th, and the 7th. It will suffice here to adduce the third, which is expressed thus: "Osius said: If a bishop be condemned in any case, and think that his cause is good, and that a trial should again be instituted, let us, if it meet your approbation, so honor the memory of St. Peter the apostle, that they who have tried the cause write to Julius, the bishop of Rome; and if he think it necessary that the judgment should be renewed, let it be renewed, and let him appoint judges. But if he believe the cause to be such as not to require a renewal of the judgment, it shall remain firm, according as he will have decreed. . . . . Is this the will of all? The council answered: it is our will."* The name of Julius is here expressed, because he was then pope; but this creates no difficulty at all, as in the 4th and 7th canons, which are confirmatory of the 3d, the bishop of Rome is no longer mentioned under a proper name, but in general terms, and without any restriction.

It is curious to see how the *Churchman*, with a volume of Dupin in his hands, represents this regulation of the council of Sardica. He first quotes a long passage from that writer, and then adds, by way of summary:

"From this account it appears that the council of Sardica was so far from *unhesitatingly acknowledging* the divine right of the bishop of Rome to universal jurisdiction, that it bestowed on him, at the suit of his own legate, a far inferior power; a power, not to judge at Rome, but only to refer, etc; and that even this limited power was then a new concession; that it was slowly and but partially admitted in the west, and never allowed in the east. The writer, it is presumed, will not except to the statement of his own historians; but, if he do, we are prepared to sustain the same statement by a reference to original authorities."

This is curious indeed. The *Churchman* is here more generous than Catholic writers; for *he* supposes that the council of Sardica bestowed a certain power on the bishop of Rome, while *they* maintain that it bestowed none, and merely acknowledged and proclaimed, by its disciplinary decrees, that superior power, which the pope, as successor of St. Peter, possessed from the beginning. "A power not to judge at Rome." Why not, since, by the whole tenor of the canon, it belongs to the pope either to confirm the judgment, or to have it renewed? Besides, what difference is there, as to the reality of the power, whether the pope himself judges at Rome, or sends a legate and appoints judges elsewhere for a new trial?

* *Eccles. Hist.* b. iii, ch. 12.
† *Eccles. Hist.* b. ii, ch. 7.
‡ *Eccles. Hist.* b. ix, ch. 12.
§ *Epist. ad Hincmarum Laudunensem.*

* *Conc. Sardic. Can.* iii, in the collection of Dionysius Exiguus.

"But this was a new concession." Impossible; for, without mentioning a variety of other cases, Pope Julius had, some years before the council of Sardica, revised and rejudged the cause of St. Athanasius and several other bishops of the east who had been condemned by the Eusebian party, and restored them to their respective sees, *in virtue of his apostolical authority received from Christ in the person of St. Peter,** and upon the avowed principle that *the care of all belonged to him by reason of the prerogative and dignity of his see.*† The council of Sardica, therefore, did not and could not intend to make a new concession to the bishop of Rome, but merely to fix, with his consent and through his legates, a regular as well as uniform way of proceeding in cases of appeal. These words of the 3d canon, "if it meet your approbation, let us honor the memory of St. Peter the Apostle," are ridiculously adduced by Dupin to prove the contrary.‡ They mean neither more nor less than that the bishop of Rome, being the successor of St. Peter in the primacy, deserves to receive appeals from all parts of the church. If our opponent is unwilling to receive this interpretation from us, let him, at least, take it from the Sardican fathers themselves in their synodical letter to Pope Julius. "This," they say, "shall seem excellent and most proper, if, *from all the provinces,* the priests of the Lord refer (their judgment or themselves) *to the head,* that is, to the see of Peter."§

But the *Churchman* continues to argue. According to him, or to Dupin, the council of Sardica was only a council of western bishops. Moreover, "its regulation was slowly and but partially admitted in the west, and never allowed in the east." All this, however, we deny. The council of Sardica was convened and gathered from every part of the Christian world, and was in fact œcumenical.* Even after the secession of those bishops, who were then usually called the orientals, that is, those of the Arian or Eusebian party, there still remained at Sardica the prelates of thirty-six or thirty-eight different provinces, nearly one-half of which, as Egypt, Arabia, Palestine, etc., belonged to the eastern empire.† Its decrees were enacted for the whole church, and were received not only in the west, but also in the east,‡ and not only in theory, but likewise in practice, as is manifest from the appeals of Eustathius, bishop of Sebaste, to Pope Liberius; of St. John Chrysostom, to Innocent I; of Theodoret and St. Flavian of Constantinople, to Leo I; of John Talaya, the Alexandrian patriarch, to Simplicius, etc., most of which may be seen in Fleury himself. Hence the *Churchman's* allegations fall to the ground on all sides, and we have certainly much reason to wonder at his unhappy fate, that he is scarcely able to make a new assertion without falling into a new inaccuracy. Let him judge, from what has been hitherto said, whether the writer in the Magazine should have any scruple in rejecting his statement altogether, or any fear of his threatened "reference to original authorities."

Yet this is not all; and we are much mistaken if the position of our controversial opponent do not prove still more inglorious in what he says about the council of Chalcedon. The first wrong step which he makes in this part of his reply

* See apud Labbe, vol. ii, col. 478, 484, 486, and 494.

† Sozomenes, *Eccles. Hist.* b. iii, c. 8, and Socrates, b. ii, c. 15.

‡ This writer is also very strangely mistaken about the canons enacted in the councils of Nice and Antioch. The council of Nice, whatever Dupin may say, has no decree concerning the appeals *of bishops,* and the 12th canon of Antioch was constantly rejected by the church, in the sense which he ascribes to it. See Labbe ii, 597, and Christianus Lupus, *De appellationibus,* Dissert. i, c. 23.

§ *Epist. Synodi Sardic. ad Julium papam;*—Labbe ii, 661.

* See Socrates, b. ii, c. 20; Sulpicius Severus, *hist. sacræ. lib.* ii, Vigilius Tapsensis, *lib.* v, *contra Eutychetem.*

† St. Athanasius *in apol.* 2; Theodoret, b. ii, c. 8; *Epist. conc. Sardic. ad Eccl. Alex.*

‡ See in Labbe, ii, 597, and Christ. Lupus, *De appellationibus,* Dissert. i, c. 13, the manifold proofs of this from the writings of St. Innocent, St. Leo, St. Athanasius, St. Epiphanius, St. John Chrysostom, etc., even from Photius.

is to forget that we are treating of appeals to the bishop of Rome: he cites a canon (called the 28th of Chalcedon) which has nothing to do with that question. The object of this canon was, in the mind of those who framed it, not to deny the right of Roman appeals, in relation to which they do not say a word, but to raise the see of Constantinople above the patriarchal chairs of Alexandria, Antioch, and Jerusalem, and to make it the second in the world, after the see of Rome. The *Churchman's* citation, then, is foreign to the present subject, and cannot even serve his general purpose. For the canon under consideration, as well as the unwarranted motive by which it was supported, was, from the beginning, of no authority, first, as being enacted by the smaller number of the bishops who were at Chalcedon, in a clandestine session, and in the absence of the pope's legates, who had hitherto presided over the deliberations of the council;* secondly, as being vigorously opposed by the same legates, and entirely rejected by the Roman pontiff (St. Leo) whose sanction, however, the bishops themselves had deemed necessary to give weight and strength to their decree;† thirdly, as being expunged from all the ancient collections of canons, even by the Greeks, until the much later period of their schism.‡

This much said, *ad superabundantiam juris*, about the 28th canon of Chalcedon, let us examine other proceedings of that council more connected with the question of appeals. The celebrated Theodoret, bishop of Cyre, having been unjustly deposed by the conventicle of Ephesus (A. D, 449), had recourse to St. Leo, who juridically annulled the sentence passed against him, and restored him to his see. As he presented himself to the council of Chalcedon, "the very honorable judges said: Let the most reverend bishop Theodoret enter in, to participate in the proceedings of the synod, since the most holy and venerable archbishop Leo has restored to him the bishopric."* Theodoret was accordingly admitted. Yet, as he had formerly, by his ambiguous conduct and his partiality for Nestorius, excited suspicions about the orthodoxy of his belief, the council required, in the eighth session, that he should remove them by an open declaration of faith. This being done, the honorable judges said: "All doubt is now removed with regard to the most reverend bishop Theodoret. . . . . It remains then for your reverence to proclaim the sentence, that he should recover the possession of his see, as the most holy archbishop Leo has decreed. All the reverend bishops exclaimed: Theodoret is worthy of his see. To the archbishop Leo many years; Leo has judged with God."† Could there be a more explicit and solemn acknowledgment than this of the right of appeals to the bishop of Rome?

And now, should the *Churchman* object that this is a fact and not a decree, we would answer him, that it is so much the better for the immediate decision of the point in question: for there may be, and a sad experience teaches that too often there arises a cavilling about the meaning of words and decrees; but there is no arguing against facts. Or should he ask, whether the fathers of Chalcedon really admitted in the bishop of Rome an authority superior to their own and over themselves, we would not only answer in the affirmative, but even assert, with the learned Thomassin, that "the holy see never received greater honors and more profound respects than it did from the council of Chal-

* See the acts of the council of Chalcedon in Labbe, vol. iii; Nat. Alex. vol. v, etc.

† Labbe and Natalis Alex. *ibid;* also Christianus Lupus, *scholia et nota in canones—ad canon.* xxviii, *conc. Chalced.*—Thomassin, *Discipline de l'Eglise*, part. i, liv. i, ch. x, nos. 13-17. Above all, among the works of St. Leo, his several letters on the council of Chalcedon, between No. 78 and No. 110, in F. Cacciari's edition, vol. ii, pp. 283—401, together with the answers of Archbishop Anatolius and of the Emperor Marcian, ibid. In fine, the synodical report of the council itself to the pontiff, ibid. pp. 283—290.

‡ Labbe, vol. iv, col. 768.—Natalis Alex. vol. v, pp. 88 and 264, 2d col.

* *Act.* i, *conc. Chalced.*, Labbe, iv, 102.

† *Act.* viii, ibid. col. 621.

cedon" in its regular and solemn sessions.* In proof of this, we have merely to consider these words of the synodal letter to St. Leo: "Over us," say the bishops, "as the head over the members, you have presided in the persons of those who held your place. . . . We entreat you, therefore, to honor our judgment by your decrees; and, as we have agreed with the head in the pursuit of what is good, so let your supremacy complete what is suited to your children."† In fine, should our opponent further inquire, whether they admitted this papal supremacy of jurisdiction to be of divine right, he will be again as easily as justly answered in the affirmative from these other words of the same letter: "Besides all this," (viz., the crimes of Dioscorus, for which he had been deposed by the council) "he extended his frenzy even against him *to whom the care of the vineyard has been entrusted by our Saviour*, that is, against your very apostolic holiness."‡

To conclude this part of our discussion, it remains only to ascertain the number of bishops who were present at the council of Chalcedon. The *Churchman* seems to be of opinion; nay, his citation of the 28th canon without a single word of explanation relative to the one hundred and fifty bishops twice mentioned in it, obviously intimates that this and no other was the whole number of the fathers at Chalcedon. Now such a statement, if statement it may be called, is one of the most egregious mistakes that could happen in ecclesiastical history. The authors of that canon do not speak in it of themselves, but they mean the one hundred and fifty eastern prelates who, seventy years before, had celebrated the first council of Constantinople (A. D. 381). As to themselves, in the session which they held in the absence of the pope's legates, they were one hundred and eighty-four, not one-half, and not even one-third of the bishops who had come to Chalcedon.

What was then the real number of the fathers in the solemn sessions of the council? It was that which we mentioned in our first reply, viz., *six hundred*. Of this number, about three hundred and sixty are mentioned in the acts *nominatim;* five hundred and twenty are acknowledged by the synodical letter addressed to Pope St. Leo, and nearly six hundred by St. Leo himself in his letter (N. 78) to the Gallic bishops.* But the accuracy of our assertion is proved chiefly from Pope Vigilius; Seleucus, bishop of Amasea in Pontus; Liberatus, a deacon of Carthage; Count Marcellinus; Evagrius, the historian, or rather St. Simeon Stylites, whose words he inserts in his narrative; Photius, etc., all of whom declare that the council of Chalcedon was composed of *six hundred and thirty bishops;*† nay, Nicephorus Callixtus says, *six hundred and thirty-six*. Hence, nothing is more common than to find, in the best critics or historians who speak of that venerable assembly, the following, or other similar expressions: *The six hundred and thirty fathers of Chalcedon.*‡ We might have said the same with them, and the *Churchman* should give us credit for an act of generosity in having contented ourselves with mentioning only six hundred bishops as present in that council, instead of six hundred and thirty that might have been mentioned.

* Discipline de l'Eglise, part i, b. i, ch. x, n. 16.

† Relatio conc. Chalced. ad S. Leonem; Labbe, iv. 833, 837.

‡ Relatio conc. ad S. Leonem, ibid. col. 836.

* These various accounts do not contradict one another, nor the real number, which is otherwise known. Besides the three hundred and sixty bishops whose names are expressed in the acts of the council, others may have voted by acclamation, or their subscriptions may have been deemed unnecessary. It may be presumed, too, that, when the synodal letter was written, several had already left Chalcedon for their respective dioceses, and it is also probable that St. Leo, being unable, on account of the distance and before the return of his legates, to state the exact number, preferred, for fear of any exaggeration, to say less than more.

† Vigilius, *Epist. ad universum populum Dei.* Seleucus Amasenus, *Epist. ad Leonem Augustum.* Liberatus, *In Breviario, c.* 13.—Marcellinus, *In Chronico.*—Evagrius, *Eccles. Hist.* b. ii, c. 10. Photius, *De septem Synodis*, c. iv.—Nicephorus, *Eccles. Hist.* b. xv, c. 2.

‡ E. g. Binius, Labbe, Natalis Alex., Bellarmin, Christianus Lupus, Bossuet, etc.

After this long but necessary discussion, are we not authorized to believe that every part of our former statement has been amply vindicated, and that our opponent himself may be satisfied? But, whatever may be yet his view of the subject, we thank him for having afforded us a fair opportunity of extending our arguments, and corroborating our brief remarks by every kind of evidence. We may say, then, in all truth, and with every just confidence, what we said before: "Even were it granted that some African prelates contested for a time the right of appeals to Rome, of what weight is their authority compared with that of the three hundred bishops of the council of Sardica, and the six hundred of the council of Chalcedon, by whom this same right was unhesitatingly acknowledged and proclaimed?" In other terms, of what weight is the authority of a particular council, convened from a single portion of the church (Northern Africa) compared with that of two general synods, convoked and assembled from all the parts of Christendom?* This new way of presenting our argument will, perhaps, be more pleasing to the *Churchman* than the former; we, therefore, leave it to his choice.

"But it is not true, after all, that the African bishops denied in reality the right of appeal to the pope. They manifested some reluctance at its exercise in certain cases. . . . . They requested him not to consider these cases too easily, and to lay them under greater restrictions; but in no case did they contest the general right of the pope in matters of appeal." Such was the third remark of our first answer to the *Churchman's* attack; a remark which we supported by several expressions which the African prelates themselves used in their letter to Pope Celestine. Our opponent, as every one may easily believe, objects to that interpretation; he *appeals* to the context of the letter, and concludes with a confident submission of the subject to the judgment of his readers. All this is a matter of course. But, all his efforts do not extricate him from the reasoning which we proposed to him at first, and we are greatly deceived if a "reference to original authorities" does not, for the third or fourth time, change the chucklings of an imaginary and anticipated victory into the sadness of a real and irreparable defeat.

The words which we quoted from the African bishops were mainly these: "We earnestly beg that henceforth you (Pope Celestine) would not *too easily* receive those who come to you from Africa, and admit to your communion those whom we have excommunicated." Notwithstanding all the trouble which the *Churchman* has taken to form our judgment, we still discover in these words, not a denial, but an implicit acknowledgment of the right of appeals. In fact, to supplicate any one is certainly not to reject the rights of him who is supplicated; to entreat him is not to require as a matter of justice what is asked; to beg with earnestness that he would not so easily listen to appeals, is not to deny him the power of doing so: it is rather confessing it, at least indirectly, as far as human language can have a reasonable meaning. Otherwise, not only the letter, but the whole conduct of the African bishops would have been a singular display of folly. If they believed, as the *Churchman* maintains, that the power claimed by the pope was unwarranted, why, instead of stooping to supplications and entreaties, did they not utterly disregard the pretensions of Rome, and quietly shut the doors of their assembly against the Roman legate? Let us put the case, that a reverend clergyman of the Episcopalian church should appeal from the sentence of his bishop in America to the archbishop of Canterbury in England, and that this prelate should send a deputy to the convention, with *orders* to reinstate

* The council of Sardica is, however, generally omitted in the list of general councils, because it was not considered as distinct from that of Nice, but was comprehended under it. See again Binius and Labbe, vol. ii, col. 626, 685, 686.—Christ. Lupus, *De appell.* diss. i et ii, c. 32.—Natalis Alex., vol. iv, p. 330, 2d col.

the deposed clergyman in the exercise of his functions; how would such an assumption of authority be viewed on this side of the Atlantic? We venture to say that indignation and scorn would be the only answer returned to his Grace. And so also would the African bishops have answered (unless we suppose them to have possessed an uncommon degree of stupidity,) if they had acknowledged no superior authority in the bishop of Rome.

They adduced, it is true, a canon of the council of Nice to strengthen their supplications and remonstrances against the *too easy* admission of appeals at Rome; but it is equally true that they did not consider the Nicene canon as derogating from the pope's inherent right to receive those appeals. Nor is it difficult to reconcile these two things. The council of Nice had been held with the approbation, and its decrees had received the sanction of the Roman pontiff, St. Sylvester.* It happened in this way that the fifth canon, which ordained that excommunicated clergymen or laymen should be tried again and judged in their respective provinces, was approved and confirmed together with the other enactments of the council, and consequently that the pope freely consented, for motives of moderation and prudence, somewhat to relax the exercise of a right which belonged to him in virtue of his primacy, and, as the historians Socrates and Sozomen express it in the contemporary affair of St. Athanasius, by the prerogative and dignity of his see. But he did not, he could not give up the right itself, and he was free to re-establish its exercise, according as circumstances of person, time, or place might require. Such being the case, the African prelates were allowed to remind Pope Celestine of the Nicene canon which regarded the trial of clergymen or laymen under excommunication, and which had been confirmed by one of his predecessors; but they knew very well that they could do nothing more than remonstrate, and they, therefore, accompanied their remonstrance with entreaties and supplications, which amounted to a new avowal of the inherent supremacy of the pontiff.

The better to understand this, it should be observed that there is a great difference between the possession of a right and its exercise. The right is a permanent thing, but the exercise of it may, by the free consent of the possessor, vary according to the difference of circumstances, without any detriment to the power itself. Thus, in virtue of a concordate passed between Leo X and King Francis I (A. D., 1516), appeal in ecclesiastical causes, except those called *majores*, does not take place in France with the omission of an intermediate tribunal; and when it does take place, the cause is to be adjudicated, not at Rome, but in France itself, before a committee appointed by the pontiff. This, however, does not prevent the French theologians* from admitting, that it belongs to the pope to receive and judge the appeals of bishops by divine right, and in virtue of his supremacy. According to the same authors, priests do not enjoy the same privilege, not from a want of authority in the Roman pontiff, but because it has been so ordained (with his own consent and approbation), in order to prevent an endless multiplicity of appeals. Such, or nearly such, was the case with the African prelates. On the one hand, wishing to be governed by the Nicene canons, as they understood them, and, being unacquainted with the later canons of Sardica, they remonstrated with Pope Celestine on the subject of Apiarius; they spoke to him of the regulations that had been made at Nice, which they did not know to have been modified or explained by the canons of any other council; they manifested a particular desire of judging their own causes in Africa; they represented the difficulty of prosecuting cases beyond the seas, and the impossibility of despatching the necessary witnesses, either on account

* Labbe, vol. ii, col. 6; Christianus Lupus, *In canones Nicænos*, c. ix.

* Bishop Bouvier, Regnier, Natal. Alex., etc.

of the sex or advanced age of the persons, or other obstacles in the way; they expressed their fear lest the pope should treat them with haughtiness, or should entertain too low an opinion of their judgment and Christian equity. But it is evident, that even amidst all their apprehensions and alarms, they did not contest the supreme right of the pontiff, nor declare that "they *could* allow no other appeal than to a council;" for, there is no such expression in their letter. They did not, as the *Churchman* asserts, "give him to understand, in plain terms, that the power which he claimed was unwarranted," for they knew that it came from a much higher source than the definitions of a council. On the contrary, they *plainly* continued to address him as their superior, appealing, for the purpose of obtaining their earnest request, not to any rigorous obligation on his part, but to his goodness and moderation: "Let your holiness," they say, "reject also, *as it is worthy of you*, the wicked applications of (deposed or excommunicated) priests and other clergymen. . . . As to our brother Faustinus" (the pope's legate, in the affair of Apiarius whose guilt was now proved and punished,) "we are confident that *brotherly love, with the probity and moderation of your holiness*, will not suffer him any longer in Africa."* Is this the language of persons who reject the superior authority of the bishop of Rome, and his inherent right to receive appeals? Does it not rather imply the admission of both?

So certain is it that the African prelates fully acknowledged both the one and the other, even at the time when the case of Apiarius occurred, that another appeal to the apostolic see actually took place, with the approbation and explicit consent of the primate of Numidia. This new appeal was made by Anthony, bishop of Fussala, near Hyppo. St. Augustin, who was much concerned in it, never questioned its validity, but prosecuted the affair at Rome in a letter to St. Celestine, which, with every demonstration of respect, requested him to confirm the sentence that had been passed against that young, unworthy bishop.* And not only this, but he records, in the same letter, three recent cases of a similar nature which had occurred in Africa itself, and in reference to which the apostolic see had passed sentence, or confirmed the sentences of others.† Again, a few years later, and under the pontificate of St. Leo, we find another appeal of an African bishop, Lupicinus, who had recourse to the authority of the holy see. The pontiff directed his case to be reconsidered on the spot, and in the meanwhile restored him to ecclesiastical communion, because he judged that Lupicinus had been condemned without sufficient proof, and contrary to the regular forms of justice.‡

The *Churchman* cannot say that these things were done, without the pope's claiming jurisdiction in Africa by divine right;—the contrary is evident, not only from the letters of Innocent I, which we have quoted above, but also from that of St. Leo, which contains the appeal of Lupicinus. In the very beginning of it, the pope says to the Mauritanian bishops: "The cause of piety requires that, yielding to the solicitude which, by divine appointment (*ex divinâ institutione*), we entertain for the whole church, we should endeavor to ascertain the state of things amongst you." This is plain enough. If then, in the affair of Apiarius, Zozimus and Celestine urged the observance of the Nicene canons, that is to say, of the Sardican regulations which were comprised

* *Epist. Conc. Afric. ad papam Cœlestinum*, Labbe, vol. ii, col. 1575-6.

* S. August. *Epist.* 209, *in edit. Benedict.* alias 261.

† "Existunt exempla, ipsa sede apostolica judicante, vel *aliorum judicata firmante* . . . . Quæ ut a nostris temporibus remotissima non requiram, recentia memorabo."—Ibid. n. 8.

‡ "Causam Lupicini episcopi illic jubemus audiri. Cui multum et sæpius postulanti, communionem hac ratione reddidimus, quoniam *cum ad nostrum judicium provocasset*, immerito eum, pendente negotio, a communione videbamus fuisse suspensum."—S. Leonis *Epistola* i, *ad episcopos Africanos provinciæ Mauritaniæ Cæsariensis*; F. Cacciari's edit. vol. ii, p. 7.

under that name, it was not to rest their claims exclusively upon them; it was not (and the *Churchman* may very conscientiously believe it) from any doubt about the reality of their power and its divine origin, but because they desired to follow, in the exercise of this power, the uniform way of proceeding which had been settled by a celebrated council, with the approbation of their predecessor Julius.

With these incontestible facts before us, we think it now placed beyond the possibility of a doubt, that the African church always acknowledged the papal claims in reference to appeals, no less than the papal supremacy of jurisdiction over the church at large. But, as she admitted the *superior* authority of the bishop of Rome to be of divine right,* she must have acknowledged his power to receive the appeals of his *inferiors*, to be also a divine ordinance; for, the one is a direct consequence of the other, and the African prelates had sense enough to see their necessary connection. We may draw the same conclusion from the affair of Apiarius itself, and from the circumstances connected or contemporary with it. We have seen that the same prelates acknowledged the right of appeals to the bishop of Rome, at least implicitly in their letter to Pope Celestine, and expressly as well as repeatedly by their acts. On the other hand, they did not ground their admission on any ecclesiastical regulations or canons of councils; for, as they themselves expressed it, they knew none of the kind. They must therefore have founded it on the primacy itself of the apostolic see and its divine right.

Nor was this belief peculiar to the church of Africa; it was common to all the other parts of the Catholic world, as we have shown from the decrees of the council of Sardica, from the acts of the council of Chalcedon, and a variety of other monuments and facts of ancient ecclesiastical history. Hence the reader may judge how unsuccessful our opponent has been in his attempt to prove a negative, and how much better his time would have been employed in discarding that spirit of contention and dangerous subtilty, which cause the mind to see difficulties where there are none, and prevent it from beholding the real evidences of truth where they exist.

We will here conclude our reply. The second part of the *Churchman's* attack is scarcely worthy of notice. What can we say to a writer who is so unmindful of his character as a controvertist, as to deny that Mr. Newman was powerfully influenced by his knowledge of ecclesiastical antiquity in joining the Catholic church; and who, after reading, among others, Bellarmine's works, every where replete with undeniable testimonies from ancient tradition in favor of our doctrines and usages, ventures to assert that no such testimony exists, and desires us to produce such a one! Well, then, in compliance with the request, and without going farther than the present subject, we produce, in favor of the pope's supremacy of jurisdiction *by divine right*, not only *one*, but *many* testimonies, as incontrovertible by fair argument, both in this and in our preceding article of May, 1845, besides many more which are found in Bellarmine, *De Romano Pont.* lib. ii, c. 13-16. It will be a curious thing to see how they will all be *controverted* by the *Churchman*.

* See above, p. 64, 2d col.

FAITH IN CHRIST.

For the U. S. C. Magazine.

"YESTERDAY AT THE SEVENTH HOUR THE FEVER LEFT HIM."

THERE 's a lordly hall on Capharnaum's heights,
Magnificent, costly, and fair,
And within and without, the gay delights
Of the rich and the great are there.

But the dwellings of earth, whether high or low,
And mighty and massive their walls,
Cannot keep in joy, or keep out wo;
They must open when misery calls.

And sorrow and sickness and death will come
When sent, and with step as sure
They pass through the gates of the gilded dome
As the cottager's open door.

That courtly hall its gay light throws
No more on Capharnaum's hill';
All dark and sad in the gloom of its woes,
The songs of its gladness are still!

In a lonely chamber a fair child lay,
Of that noble house the lov'd heir,
The joy and pride of a mother's eye,
And a father's fondest care.

And that mother is there with looks that now
Of a mother's agony speak,
And her hand oft presses his throbbing brow,
And her lips his burning cheek;

And the father has gone, in his fear and his grief,
The pitying aid to implore
Of Him who has never refused relief
To the cry of the wretched and poor.

Through the night, through the day, she has watched; to his home
He returns not—the faint hope is gone,
That the Mighty One he seeks will come
To heal her dying son.

To her fond caress there is no return,
Yet her arms she around him folds,
And the quick'ning pulses beat and burn
In the little hand she holds.

Now she holds that hand, and looks in the face,
In the face of her dying boy,
And there falls on its burning palm a tear—
She has started with a sudden joy;

For on that hand she clasped so dear
A healthful coolness came;
It seemed as if the mother's tear
Had quenched the fever's flame.

To the face on which she so fearfully gazed
The wond'rous change extends,
As his head from the pillow he gently raised,
And his eye on his mother bends.

On his rosy lips she kisses the dew,
And his forehead calm and fair,
And she sees that the light, in his eyes of blue,
Of love alone is there.

It was not the tear by a mother shed
That the pains of that sickness allayed,
"Go thy way, thy son liveth," the Lord had said,
Was believed, and the fever obeyed!

O ye, in unbelieving fear,
Who weep o'er those you love!
When sickness, pain, or death appear
Your faith and trust to prove.

Oh! know ye how and when to seek
That Mighty One who here
Vouchsafed these words of life to speak,
And heard this Father's prayer?

His heart is still soft pity's throne,
His ear as open stands,
His hand as strong, and still alone
His Word the world commands.

And He is nigh thee—on thy heart
That pitying hand is laid,
And every wish thy lips impart
Is to that ear conveyed.

"Ask what thou wilt," commands he still
Fear not, thou shalt be heard;
Only believe he can, he will
Speak the life-giving word.

It may not be that life that spends
In care and pain its breath,
That runs its weary race and ends
Again and soon in death;

But a gift beyond thy poor request
May to thy prayer be given:
A life to be spent in the mansions of rest,
And the endless bliss of heaven. F. S. K.

TREUGA DEI, OR THE TRUCE OF GOD.

For the U. S. C. Magazine.

The golden sceptre which thou didst reject,
Is now an angry rod to bruise and break
Thy disobedience.

CHAPTER II.

GILBERT DE HERS, as the good priest withdrew into his own apartment, resumed his seat upon the bench, and soon became absorbed in meditation. His varying face betrayed the character of each thought as it filed before his mind in rapid review. For more than an hour he remained in that statue-like state, when we, in a measure, assume a triple being and the past and present unite to form a future.

But as all reveries like life itself must have an end, Gilbert at length seemed to be aware of the reality of the unpretending bed in the corner. Having repeated the prayers which his piety suggested, he extinguished the almost exhausted taper, and threw himself upon the bed. He could not sleep however; for great as the fatigue of the day had been, the excitement was greater. His mind was perpetually recurring to the events at the spring, from which they wandered to his father's lonely and anxious chamber: now he remembered the earnest appeal of Father Omehr, and now pondered the injuries he had received from the house of Stramen. Through a narrow opening in the wall he could see the noble church sleeping in the moonlight, whose walls of variegated marble had been built principally at the expense of the barons of Stramen; for in those days it was not unfrequent for private families to erect magnificent churches from their own resources; and as his eye rested upon the misty window, perhaps he felt that though utterly opposed in all else, there was one thing in common between his own haughty race and the founders of that church—religion.

The night wore on, and was far advanced; but Gilbert still kept piling thought upon thought, unable and even scarcely desiring to exchange them for the deep repose or more confused images of slumber. It must have been after midnight when, as he lay awake, he could distinctly hear the sound of blows. Gilbert was not a moment in conjecturing the cause: he knew at once that the venerable priest was subjecting himself to corporal chastisement. He did not live in an age when voluntary mortification was ridiculed, when a sacred ambition to imitate a crucified God ensured contempt from man. Then, those self-denying religious were not taunted with "the hope of gaining heaven by making earth a hell." And perhaps Gilbert knew that the spiritual peace and delight derived from such chastisements, were infinitely sweeter even here below than the impure pleasures of worldlings. Feeling thus, he could not but contrast the mortified life of that holy man with his own indulged and pampered existence. He had never known the sting of adversity, and rarely been thwarted in a single desire; yet how much greater his sins than those of Father Omehr! Amid such reflections he felt—and it is a salutary feeling—the truth of a hereafter.

But we will no longer pursue the reflections of the youth. Some time after

the sounds had ceased, he fell asleep and was only roused by the sun streaming into his apartment, and the solemn tones of the church bell.

The morning was beautiful. The sun was every where; kindling the hoary tops of the Suabian alps, sparkling on the broad Danube as it rolled majestically on from the south-west to the north-east, lighting up hamlet, hill, vale, rivulet, forest, and making the church to glitter like a stupendous diamond. But Gilbert was ill-prepared to enjoy this blaze of beauty. In a melancholy mood he leaned against the window, watching the sturdy serf in the centre of his family as he came to share the blessings of the mass. He was rather startled when the outer door opened and admitted the lady he had seen in the church the night before with Henry de Stramen. She came unattended, save by an old female servant who carried with some difficulty a basket filled with fruits, delicacies, and medicines of various kinds, designed for Father Omehr to apply to any purpose his piety might point out.

Though in the year 1076, chivalry was not the regular and well-defined institution it became during and after the crusades, yet the same amount of valor and devotion to woman was expected from the knight. The spirit of Christianity, operating upon Teutonic virtue, which has raised the female from the drudge of man to the ornament of society, created a chivalric courtesy long before the cry of "Deus vult!" rang from Italy to England. Gilbert de Hers, born and bred in the courtly circle of Suabia, though his spurs were not yet on, was still familiar with the duties of knighthood. As the lady paused, surprised at his presence, he made a profound and respectful reverence, and he would have done the same had she been less noble, or had he known, as he then surmised, that the fair visiter was the daughter of his father's deadliest foe.

Their embarrassment was relieved by the appearance of Father Omehr, who extended to both his blessing, gratefully received the basket from the attendant and after Margaret de Stramen had retired, accompanied Gilbert to the church. As they emerged into the morning air, Gilbert caught a glimpse of the graceful figure of the young lady entering the church. But his attention was soon arrested by a strange, wild looking being upon the church steps. She was apparently not over thirty, tall, slightly built, and evidently the victim of insanity. Her long, black hair hung in thick masses over her pale face and deathly-white neck; her arms swung to and fro with a restless motion, and she sang at intervals snatches from the ballads for which Suabia is so renowned. As Gilbert passed her, she bent her large wild eyes upon him with an expression of such fearful meaning, that brave as was the youth in battle, he recoiled beneath their ferocious glare. The next instant she was abstracted as before, and crossed her hands upon her breast in an attitude of devotion. Gilbert looked to his companion with an inquiring eye, but the priest was silent.

The next instant they were treading the marble aisle. Gilbert knelt down upon a tomb-stone, and endeavored to compose himself for the mass. He perceived from the glances thrown upon him from time to time by some of the peasantry, that he was recognised as an enemy, yet respected as one under the ægis of religion. These glances became more frequent when Father Omehr in his brief discourse, eloquently adverted to the example of Jesus in the forgiveness of injuries, and enforced the sacred duty of a Christian to imitate that divine model. In powerful terms the gray haired priest portrayed the miseries of discord, and the blessings of mutual forbearance; and Gilbert felt that a change was creeping over him.

He left the church when the holy sacrifice had been completed, meditating upon the pastor's powerful exhortation. But the train of his thoughts was broken upon

the steps by that wild face almost touching his. As the maniac stared fixedly at him, she muttered in a hoarse whisper:

"They laid him 'neath a noisy tree,
And his glossy head was bare;
They piled the cold earth on his breast,
Then left him helpless there."

Whilst the youth listened in amazement and almost in terror, the frantic woman drew from her bosom a long knife, and inflicted a deep wound upon him before he could wrench it from her determined grasp. The knife had penetrated to the rib, but not farther, having glanced off to the side. As the blood spread rapidly over his hunting shirt, the maniac gave a wild laugh and repeated in the same low, dismal tone:

"'Tis red,—'tis red,—as red as his;
Man's blood is ever red:
'Twas thus his side was crimsoned over
When they told me he was dead."

With the last words, she laughed again more wildly than before, and darting into the wood, was soon lost among the gigantic trees.

Some serfs were standing around, but offered no assistance. They seemed rooted to the ground in terror at the rash act, and crossed themselves in mute astonishment. At this juncture, whilst Gilbert was examining the extent of the wound, and vainly endeavoring to stanch the blood, the lady Margaret and the priest appeared at the door-way, having been attracted by the loud laugh of Gilbert's assailant.

Comprehending in an instant that Gilbert had been wounded, Father Omehr hastened to support him.

"It is but a trifle, father," said the youth, anxious to relieve the evident uneasiness of the old man.

"May God will that it be so!" replied the priest, eagerly removing the hunting shirt, and examining the path of the knife. After which, having carefully replaced the garment, he turned to the serfs who yet lingered there, inquiring in a voice of deep indignation:

"Who has dared to do this? Who has been impious enough to draw blood during the Truce of God, upon the threshold of God's sacred temple?"

One of them hastened to reply:—

"It was Albert of the Thorn's widow, crazy Bertha. God preserve us from such a deed, at such a time, and in such a place!"

"But could you not have prevented it?" continued the priest, eyeing the man until he quailed.

Gilbert interposed.

"They are not to blame, father," he said; "I did not expect the attack myself, and none else could have prevented the blow."

"It bleeds much," pursued the priest, again examining tne wound.

Gilbert made a step forward, but Father Omehr detained him, and reluctantly the youth allowed himself to be carried by two of the serfs of Stramen to the bed he had occupied during the night.

Margaret de Stramen, in the spirit of the age, had gone to the cell after discovering the nature of the young man's injury, and taken from the basket she had brought some salve and stringents with which she stood ready at the door. She washed the wound and dressed it with the tenderness peculiar to woman, and received Gilbert's thanks with a slight inclination of the head. Having completed her task, she drew the priest aside, and, looking up into his face with evident emotion, said:

"Could there have been poison on the knife?"—

Though spoken in a whisper, the youth must have heard it, for he smiled at first, and the next moment became pale as death. Father Omehr noticed the change upon his features, and replied loud enough to be overheard:

"No, no! it cannot be. Some momentary paroxysm prompted the deed: there could have been no preparation, no predetermination."

"It is not for his sake," continued Margaret, in a still lower tone, and withdrawing further from the bed; "not for his

sake, I fear an unfortunate result; but for our own. I know that it is Gilbert de Hers who lies there, and I have drunk too deeply in the prejudices of our family to repine at any calamity that may befall him. But this impious outrage can insure nothing but the Divine vengeance upon our heads. If he were borne down in battle, I perhaps should rejoice at heart at the triumph of my father; but I would rather die than see him perish from a noble confidence in the house of Stramen."

"You are not responsible, my child," rejoined her companion; "for the blind violence of a crazy woman. I am confident that the wound is not dangerous. Perhaps the accident, apparently so untoward, may in the end be productive of good. We are too apt to receive as good what should be avoided as evil, and to deem that a curse which should be considered a blessing."

The young lady made no reply, but advanced to Gilbert's bed-side.

"Believe me, sir," she began with dignity but in some confusion, "that I sincerely regret the accident which has confined you here, and that I desire and will pray for your speedy recovery. You cannot suspect the house of Stramen of conniving at such a cowardly assault; they are too powerful in the field to resort to such a pitiful stratagem. Our effort shall now be to secure you from further violence."

The blood returned to Gilbert's cheek as she spoke. Feeble with pain and the loss of blood, he with difficulty replied:

"I little expected ever to receive such kindness as you have shown me from the daughter of my father's foes; but come what may, kind lady, I shall never forget your services. I feel assured that the kinsmen of her whom I address, could never be guilty of so ignoble an action."

It was not without pleasure that the noble maiden heard the answer so flattering to her pride, and so earnestly pronounced. Her cheek became brighter than Gilbert's as she bowed and left the apartment, attended by the old female servant.

We will leave Gilbert, for the present, in the care of Father Omehr, to follow the footsteps of the fair lady of Stramen.

Margaret led the way rapidly to the border of the forest, where she had left a groom with three horses. She sprang lightly upon her spirited palfrey, and exchanging a few words with the old woman, dismissed both domestics to the castle, and galloped off alone in an opposite direction. As she rode along, she was greeted with smiles and blessings by all who met her; yet she seemed to heed but little the frequent reverence and heartfelt salutation.

After proceeding about three miles, she struck into a deep, dark ravine, through which there gushed a slender stream, whose waters seldom gladdened by a sunbeam, seemed to groan and murmur like an angry captive. The way thickly strewn with moss-bound stones, and the mouldering skeletons of trees, required all the maiden's horsemanship. But she struggled on, until she reached something midway between a grotto and a hut, projecting from the side of the gully, and looking as though by some fantastic freak of nature it had grown there, so admirably was it in keeping with the character of the place.

From the time she had mounted her horse, the maiden's face expressed great anxiety, which increased as she alighted and entered the singular excrescence we have mentioned. A blazing pine knot driven in the ground, shed a fierce and flickering light over the interior of this gloomy abode, for it was an abode—and more, a home—the home of Bertha! The maniac was sitting upon a rude bench, close to the firebrand which gave a fearful lustre to her haggard features, whilst with a species of exultation she gazed upon the knife stained with Gilbert's blood still clenched in her hand.

The husband of this unfortunate woman had about a year before been mortally

wounded in a chance affray between the partisans of the lords of Hers and Stramen. He was brought home only to die in the arms of his wife. The shock had reduced her to this miserable extremity. She could not be prevailed upon to remain in the cottage she had occupied in the hour of her joy; and though repeatedly offered a home by Father Omehr and the baron of Stramen, she had built for herself this wild nest, and obstinately refused to leave it except to wander to the church or to the graveyard. She was supported by the Lady Margaret principally, and by the charities of the peasantry. Up to the present time, she had been perfectly harmless, and was rather loved than feared by the children of the country. She had always manifested an extreme affection for the Lady Margaret, to whom she would sing her sweetest songs, and whose hand she would almost devour with kisses.

Margaret, though somewhat appaled at Bertha's frightful appearance, yet confiding in the power she had over her, advanced and silently sat down upon the bench. For some minutes Bertha seemed unconscious of the presence of her visiter, but suddenly removing her eyes from the knife, she bent them upon Margaret. In an instant a smile of strange sweetness stole over the poor creature's wasted face: every trace of anger disappeared as she fell upon her knees and raised the hem of the maiden's garment to her lips. Without rising she sang one of those simple ballads which even insanity could not make her forget. The lady of Stramen patiently permitted her to proceed without interruption. Bnt the moment her strange companion was silent, she pointed to the knife, exclaiming—

"Is this blood, Bertha?"

Still kneeling, the woman began—

"The chieftain swore on bended knee,
That blood for blood should flow,—
Then leaped upon his coal black steed
And spurred against the foe."

"Has any one hurt you?" continued Margaret.

But Bertha only replied:

"Sir Arthur swung his falchion keen,—
The serf implored in vain;—
The knight is galloping away,—
The serf lies on the plain!"

"Bertha! Bertha! this is wrong: I hope you have committed no violence?"

But the answer as before was given in rude, indefinite verse.

It may be unnecessary to say that the object of the lady's visit was to discover if the knife had been poisoned. Finding that all question would be useless, she had recourse to an artifice to effect her purpose, suggested by the discovery of a splinter buried in Bertha's thumb.

"Let me remove this, it must give you pain," she said, examining the hand she had taken in hers, and reaching after the knife. Bertha passively resigned the weapon, but rapidly withdrew her hand, just as her mistress feigned to prepare for the incision. Margaret shuddered, for she naturally saw in that quick gesture, a confirmation of her worst fears. For some moments they gazed at each other in mute anxiety. Bertha was the first to break the silence, and her words revived a gleam of hope in the bosom of her companion.

"No! no!" she exclaimed slowly and sternly, "his blood must not mix with mine!"

"Is there poison here?" pursued the lady in a low, searching tone.

She received in reply:

"There was no poison on the steel
That robbed Sir James of breath;
There was no poison on the blade
That well avenged his death."

Greatly relieved, but still unsatisfied, the high born damsel sprang to her feet.

"Is it the blood of Hers!" she cried exultingly.

The maniac's face assumed a look of savage triumph.

"Then will I keep this blood stained instrument as a precious jewel. Farewell, Bertha, you shall hear from me soon."

She passed rapidly through the narrow aperture by which she had entered, leav-

ing Bertha in blank amazement, utterly unable to comprehend what had passed.

Emerging from the dark ravine, the Lady Margaret rode straight towards the old castle of Stramen, whose gray towers retained their sombre majesty, which the merry sun could not entirely dispel. It was not long before she passed the drawbridge, sped through the massive gate, and reined in her palfrey upon the ample terrace; when, having thrown her bridle to an attendant, she proceeded at once to her chamber, and summoned Linda, the old domestic, to her side.

"You are skilled in such matters, Linda;" she said, producing the knife, before the faithful nief had finished her salutation; "is there poison on this blade?"

Linda took the knife, and having examined it attentively, returned it to her mistress; after which she left the room, making a signal that she would soon return. After the lapse of a few minutes, she reappeared with a vessel of boiling water, which she placed upon a marble slab. Then taking from her pocket a piece of polished silver, and at the same time receiving the knife, she plunged them both into the hissing liquid. As the lady of Stramen, eagerly watching the experiment, stood bending over the water with her back to the door, she was not aware of her father's presence, who had entered unperceived, and was contemplating in some surprise, the mysterious operation going on before him. He could scarce repress a laugh, for there was something ludicrous in Linda's very wise and consequential manner, as she knelt over the kettle, whilst his daughter equally absorbed, her velvet bonnet yet untied, continued in an attitude of profound attention beside her.

When the water had cooled, the old woman with a trembling hand drew out the silver—it was bright as ever!

"It is venomless as the bill of the turtle dove," she exclaimed, with the importance of an oracle, looking up at her mistress.

"May I ask the meaning of all this, without being referred to the prince of magic for an answer?" said the baron of Stramen stepping forward; and he added, addressing Linda, who in her surprise had nearly overturned the vessel; "Do you wish to be hung for a witch?"

The old woman slunk terrified into a corner, but Margaret hastily replied:

"You are already informed, sir, of the violation of the Truce of God, which occurred this morning. Our magic consisted only in the discovery that there was no poison upon the knife which inflicted the wound."

"I cannot but think," rejoined her father, "that you have displayed an unnecessary interest about the result. That young stripling has cost me more lives than he numbers years; and though I could not connive at Bertha's attempt to assassinate, I certainly do not see much reason to rejoice at his escape."

It may have been that Margaret quailed a little beneath her father's rigid scrutiny, but without embarrassment she returned:

"If I had been born and bred to arms, if my breast were accustomed to the coat of mail, if my hand could wield the battle axe, I might anxiously crave, or coldly behold the murder of a foe confiding in our generosity and in our plighted faith to the church; but I have never worn the gauntlet, or drawn the sword; my heart has never exulted at the gladsome sight of an enemy's blood, and I scorn to ascribe the interest I may have shown, to a wish of having the sweet assurance that a scion of Hers would perish like a dog, when in reality I hoped to find the weapon venomless."

"Spoken like a woman, as you are," muttered the knight: "I would have you feel otherwise, but God has given you your sex; I cannot change its nature."

The baron of Stramen was a tall, powerful man, whose vigor fifty years had not impaired. His face was stern, though not repulsive, and free from any approach to vulgarity. A man of strong passions,

yet the strongest of all was an unvarying love for his daughter, in whom seemed to have centered all the tenderness of which he was capable. On the present occasion, he put an end to further controversy, by drawing Margaret to his side, and throwing around her neck a costly necklace, to which was attached an exquisitely wrought head of Gregory VII.

"Treasure it my child," he said: "it is the faithful likeness of a wonderful man —a man who may one day, with a few stout hearts to second his energy, chastise the impious tyranny of the house of Franconia!"

He spoke with deep feeling, and after pacing the room, with his arms folded upon his broad breast, abruptly stalked through the door, apparently absorbed in some momentous question.

No sooner had he gone, than Margaret turned to Linda, who still occupied the corner, and dismissed her with a message to Father Omehr. When alone, she knelt down before an ivory image of the Blessed Virgin and prayed—not to the polished ivory—but to the mother of purity whose intercession it suggested, with a fervency and constancy, which only they venture to ridicule, who cannot record the virtues of Mary without a sneer.

The Lady Margaret could not deem it idolatry to pray in the presence of an image; she could not believe it an insult to God to invoke the assistance of the mother of Jesus. It was reserved for the sixteenth century to fill up the measure of human iniquity: the Pharisees mocked the Redeemer of the world in the agony of his crucifixion; Protestantism seems to exult in insulting his mother. The many colored and daily-dividing children of the reformation, studiously withhold from her the appellation of BLESSED, lest it should interfere with their devotion to God. Alas! how fearfully inadequate must that devotion be! Does not their timidity—if it be timidity—reveal, that Protestant adoration is but equal to Catholic veneration? And yet to excuse their neglect of Mary, they commit the impiety of forgetting the divinity of Christ—aye, even of denying it—regarding the Lamb without spot solely as a mediator between man and God.

Though not apprehensive, Father Omehr was pleased to learn from Linda, that the knife had not been poisoned. Gilbert's eye brightened at the intelligence, though he had not given utterance to his fears;—*fears* they were—for even the young and brave recoil in terror from death, when it assumes a form and hovers near in a detested shape. Having informed the youth that a messenger had been despatched to his father, the priest left Gilbert in charge of the sacristan, and proceeded on his daily errand of mercy through the neighborhood. By men like him, fervent, fearless, faithful, the rude northern hordes were induced to abandon their idolatry and embrace the faith of the church of Rome. These noble missionaries slowly but surely prepared the canvass, on which were afterwards laid, in colors of enduring brightness, the features of Christian civilization. Protestantism has daubed the picture, but she could not entirely spoil it;—disfigured—but to obliterate was beyond her power. Despising literature as effeminate, the Frank and Saxon could only tolerate it when sanctioned by Catholicity; they had to be Christians before becoming scholars.

Our dissenting brethren may overlook this obvious fact if they will, and with good rhetoric, though that rarely enters into an anti-papistical tirade, compare the church in the day of Adrian, at whose death Charlemagne wept, to an owl rejoicing in an age of darkness; we are content to contrast Europe of the sixteenth century with NEW ZEALAND, and point to our cathedrals, whilst our accusers turn away in shame from their ruins.

They whom the incidents of our story may have beguiled thus far, will excuse these brief digressions. The historian, poet and novelist, have alike selected the

ages of faith as the target of their calumnies; the infernal majesty of Gibbon, the inimitable imagery of Scott, whether displayed in Ivanhoe, or in Marmion, have conspired to steep in infamy, or cover with ridicule, the period of the regeneration of a continent: and under such circumstances, may we not be permitted a retort, though the learned page of Digby, and more liberal tone of English literature, render it unnecessary?

When Father Omehr returned, Gilbert was asleep. The sacristan put in his hands a letter, from a distinguished prelate, informing him of the nomination of Henry canon of Verdun, by Henry IV.

"Oh God, protect thy holy church!" exclaimed the missionary, crushing the paper in his excitement. "If the ministers of God become the creatures of the king, despotism and irreligion must inevitably ensue. How long will virtue be accounted a crime? Shall every faithful shepherd be supplanted, to make room for the wolf of lay investiture, the instrument of a lustful tyrant, raised by simony, and upheld by royal favor?"

Gilbert's light slumber had been broken by the elevated voice of his benefactor. As soon as Father Omehr saw the youth awake, he approached him and inquired with great kindness of manner, whether he felt better?

The youth replied in the affirmative.

"I have discovered," continued the other, "that you have richly deserved this wound. You killed with your own hand, the husband of the woman who stabbed you, and though the chance thrust of an affray, it was noted, and communicated to Bertha by an eye witness, one of the combatants. This is her revenge—but how inadequate to her suffering!"

"It is, indeed!" said Gilbert, replying to the last remark, which had been particularly emphasized.

His companion could not conceal the satisfaction with which he hailed this reply, as an omen of regret, and of a right apprehension of his former violence.

But the youth was drowsy, and prudence forbade a longer conversation. At the close of the evening service, the lady of Stramen was seen to exchange a few words with her venerable pastor, but she did not enter the cell.

The gorgeous sun of ancient Suabia was beneath the horizon—but Gilbert slept upon his couch; the moon had lit her feebler torch, and walked silently beneath the stars—yet not until midnight did Gilbert awake. All was profoundly still. The dim light of the taper, at his bed-side, revealed only the motionless figure of the sacristan, and the outline of a crucifix hanging against the wall. His eyes involuntarily closed, and in a moment, he stood before his father, in the oaken halls of Hers—his retainers were around him—the horses pranced merrily—the bugle sounded—"on to the chase!" was the cry! He opened his eyes—the crucifix became more distinct.

He knelt before a prince, and arose a knight—a broidered kerchief streamed from his polished casque—the herald, in trumpet tones, proclaimed his prowess—the troubadour embalmed his deeds in immortal verse—the smiles of high born damsels were lavished upon him—the emulous page clasped his sword at the mention of his name! He opened his eyes—the crucifix, and the sacristan!

A form of beauty was before him—at first, haughty and disdainful, but gradually assuming a look of interest and pity—it bent over him, and poured a balm into his wound, with a prayer for its efficacy—but the figure lifted its finger with a menacing air, and pointed to a snake, hissing from its hair—a mist settled around him, and the apparition was gone. He opened his eyes—the taper burned brighter—the crucifix became more distinct.

Gilbert was now fully awake. His wound was more painful than it had yet been, and in vain he endeavored to win back the repose so lately enjoyed. Nor was corporal uneasiness his only annoyance. Father Omehr's revelation of the

motives by which Bertha was actuated, had left a more painful impression upon his mind, than his monitor perhaps desired. Though the priest had not directly attributed the woman's insanity to her husband's death, Gilbert too clearly understood that such was the fact. His was too generous a heart, not to deplore bitterly so terrible a calamity, of which he was—however unintentionally—the cause. He felt no resentment for his misguided assailant—he would willingly have exposed himself to a second attack, could he have thus restored her reason. The memento of the crucifixion—that Catholic alphabet, the crucifix—held up unto his soul, the wondrous truth, that God had voluntarily suffered for the sake of man, all that humanity can endure; and the youth interiorly acknowledged that the errors of his life were but imperfectly balanced, by the inconvenience he then experienced.

It is not in the pride of health and youth, surrounded by pleasure and strangers to care, that a heart, wedded to the world, is apt to prostrate itself in humility before the Author of life; but in danger and affliction, we learn to mistrust our self-sufficiency, and feel our complete dependence upon an invisible and almighty power. We are much more disposed to appeal to heaven for protection, than to return thanks for repeated favors. It is not to be wondered at then, that Gilbert sought relief in prayer; there is nothing more natural to one who prefers the consolation of religion to the staff of philosophy. He was far indeed from that exalted perfection of loving God for himself alone: but who can predict what may spring from the mustard seed?

By the first gray light of the morning, Father Omehr was bending over his youthful charge:—Gilbert was fast asleep.

PERNICIOUS LITERATURE—No. II.

For the U. S. Catholic Magazine.

OUR last number, we observed that the only effectual means of preventing the overt circulation of books and pamphlets that threaten to destroy the purity of public morals, is to be found in a healthy state of public opinion. It is manifest that so long as a demand for these injurious publications exists, there will always be men sufficiently depraved to prepare them for the press, and others, equally unprincipled in giving them an outlet among the people. It is a matter of necessity to stop the demand, if we would check or prevent the dissemination of such works. This is the only mode of acting upon the publishers and venders, and of banishing from society that moral pestilence which menaces the destruction of peace and order, both in public and private life.

But, it will be asked, how is that soundness of public sentiment to be produced which can alone effectually and radically cure the evil complained of? It can be produced and maintained only so far as the work of reformation is undertaken and carried out in the retirement of the domestic circle. The community at large is nothing more than the aggregate of particular families, and the moral complexion of the former must necessarily be the result of the principles and practice which prevail among the latter. Here, then, must the axe be applied to the root of the

evil; here must the sanctity of the domestic hearth be first secured by ample protection, in order to insure that general morality which is to characterize society. This is the starting point for the amelioration or the defence of public morals; for, if we once suppose in the heads of families that spirit of indifference which will make them regardless of the literature that circulates among those under their charge, we suppose a principle that tends directly to the spread of licentiousness, and the corruption of the public mind. On the contrary, if they who have the guardianship of youth are duly impressed with their obligations in this respect, we have at once an impassable barrier opposed to the diffusion of pernicious publications which will consequently die out for want of support.

Parents, however, and those in general who have young persons under their charge, will never succeed by mere commands or threats of authority in diverting the youthful mind and heart from such readings as may be ruinous to virtue. The evil propensity which inspires a hankering after literature of this kind, is deeply seated in human nature, and cannot be counteracted except by the most powerful influences of religion. If the sentiments which religion inculcates are instilled into the minds of children from their infancy, and are sedulously cultivated as they advance to maturer years, then will they always shun with horror the dangers of a corrupt literature. But, it is unfortunately the case that parents in general do not understand, or at least do not comply with their obligations on this point. They do not resort to those expedients which are necessary in order to guard the virtue of their children. As we have said, all the appliances of religion are needed for this purpose, amidst the wickedness of the world in which we live. The circulation of evil books is but one of the means which the devil employs for the eternal ruin of souls, and it is, therefore, to be resisted in the same way that we defend ourselves against the dangers of any other temptation. The child consequently must be protected against this evil, in general, by a good moral training, by a thorough instruction on the duties of a Christian life, by a practical observance of the precepts of religion, in all which he will be sustained by the virtuous example of his parents (an indispensable condition in this matter), and a diligent effort on their part to screen him from the influence of evil association. These are the general means which those in authority are bound to make use of, to guard the morality of their charge from the contamination of bad books. But they are more particularly required, for that end, to watch over the literature that is introduced into their dwellings, or falls into the hands of their youth, and to discard altogether from the domestic precincts publications of an improper tendency, or which are not known to be of an innocuous character, while they substitute such others as may afford a wholesome and solid nutriment for the mind and heart. This is a matter of special importance for the consideration of parents; for it involves one of the main points in which they commonly fail to provide efficaciously for the good of their offspring, for their own happiness, and for the welfare of society at large. If there are few heads of families that will openly and deliberately allow the free circulation in their midst of books which are obviously immoral, there are very many who suffer this disorder to take place from a want of that vigilance which a due regard for the proper education of their children requires. Still more numerous, however, are they who neglect to place in the hands of the young, as sources of instruction and entertainment, books that are altogether free from any dangerous influence. If works of an immoral character are banished from the domestic fireside, others are introduced which, although not avowedly at war with sound principles, may affect the mind most injuriously by the false coloring in which they picture earthly

happiness, by exaggerated scenes of human bliss, by an undue importance given to the vanities of the world, and by the detail of incidents in which the tender passion is almost always the main spring of action.* It cannot be denied that works of fiction of this description, which are commonly called novels, are very extensively used by young persons, and may be ultimately very prejudicial. We are decidedly of opinion that books of this character can produce no good effect, while they may produce a very bad one. In the first place, they are liable to a great abuse. They display before the mind scenes that are indeed captivating to the beholder, but which human weakness cannot easily contemplate without becoming too fascinated with that vain and outward world which the Gospel condemns. The youthful reader again is often so misled by this light literature as to acquire a morbid appetite for the unreal and imaginative, to the utter disregard of such works as may instruct him in the branches of useful knowledge. Hence the most profitable years of life frequently pass away uncultivated, and those golden opportunities are neglected which might have contributed so vastly to the honor and happiness of a maturer age. If what is termed light literature is to be used at all, let it be such as is not liable to the objections which we have just mentioned; fiction, not worked up into an unnatural exhibition of human life, or into a recommendation of worldly folly, but such as will leave the mind in its proper balance, and instil into it principles of wisdom that may be easily applied in the ordinary actions and circumstances of life. Books of this character may, not only with impunity, but even with advantage, be placed in the hands of young persons. They serve a two-fold object, delighting the imagination, while they form the mind and heart.

But works of fiction, even when free from objectionable matter, and written in a good spirit, can furnish but a small part of the instruction which is needed in a sound education. They must always be ranked, more among the sources of innocent relaxation than the fountains from which the practical knowledge of life is to be drawn. For this reason, it is necessary that the youthful mind should be trained, as much as possible, from its earliest development, to the love and pursuit of that knowledge which may be turned to a useful account at a later period. This can be accomplished only by the parents of young persons, and by those who have the superintendence of their education. If this education were more practical in its character, if the knowledge which young people acquire were better adapted to the wants of the age in which they live, so that, at almost every stage of their progress, they would find an opportunity of applying the instruction they have received, the thirst for the fanciful and ideal would be vastly diminished. But for this purpose, their attention must be turned more particularly to what is going on around them, to the knowledge which the different conditions or professions demand, to the state of society, civil, political, and religious, and, as a necessary consequence, to the literature of the day, so far as it has a bearing upon questions of importance, and may comport with the duties of academic life. We may return to this subject hereafter. W.

* We regret, in common with others who have recently expressed an opinion on this subject, that they who undertake to furnish an unexceptionable literature for the entertainment of our youth, are not sufficiently guarded against that *worldliness* of idea which characterizes the secular novel. Even some of our religious novels are not free, in certain portions of their narrative, from a spirit nigh akin to what may be justly called the folly of this world.

POTOWATOMI MISSION, No. I.

IN A SERIES OF LETTERS FROM THE REV. CHRISTIAN HOECKEN, S. J., MISSIONARY AMONG THE POTOWATOMIS, TO THE EDITORS OF THE MAGAZINE.

Gentlemen:

OU well know that, when our blessed Redeemer sent his apostles and disciples over the world to preach the Gospel and establish his church, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases and infirmities. He told them, moreover, not to possess gold, or silver, or money in their purses, nor scrip for their journey, nor two coats, nor shoes, nor a staff. I applied these lessons to myself, and determined to trust in the providence of God, which governs every thing here below; for I was sent to a desert country by his representatives here on earth, whose authority was plainly indicated in those words of the Redeemer, "He who hears you hears me." Human nature, indeed, revolted at the idea of leaving every thing, and even onesself; but I was consoled by the language of the apostle; "I can do all things in him who strengtheneth me," and that of the Psalmist, who says: "The Lord ruleth me, and I shall want for nothing. He hath stationed me in a place of pasture." It is now eleven years since I was sent into the Indian country amongst the children of the forest. I never had seen a savage before that period. I left St. Louis in the spring of 1836, being at that time strong and vigorous, and travelled through the state of Missouri as a missionary, attending a number of stations before I reached the scene of my future labors. I cannot express to you the melancholy thoughts of my heart when I first beheld these half-naked children of nature. They were amazed at me, and I at them; perhaps the gloomy thoughts of my heart appeared on my countenance; they nearly overwhelmed me, and if God had not strengthened me, I would have abandoned the mission at once. I reflected, however, and considered their situation, which was most deplorable and lamentable as regards the present life, and much more so in relation to eternity. Seeing them half-naked, suffering from morning till night, from one year to another, from the cradle to the grave, I could not but think of those words of the prophet: "He hath sent me to evangelize the poor." I considered that it was a great honor and glory to labor in the cause of Jesus Christ, and to multiply the number of his children here on earth. Moreover, that it would be a shame for a soldier, fighting under his banner, to run back at the approach of the battle; nay, that it would be an unpardonable cowardice, after leaving father, mother, brothers, sisters, and all my relatives; after taking the vows of voluntary poverty, perpetual chastity, and perfect obedience, to hesitate or to be appalled by the difficulties which the rudeness, barbarity, and corruption of the Indians presented to my view. I took courage, and began the work, though with very little hope of being able to do any thing for their temporal or spiritual welfare, trusting, however, in Him who can do all things, and who from the stones

themselves can raise up children to Abraham. To make myself useful, I took paper, pen, and ink, determined, cost what it might, to become thoroughly acquainted with their strange language, which seemed to me then very difficult, and almost impossible to be acquired, as I was not able to distinguish as much as the different syllables. I spared no trouble or exertion in order to learn it; for I was perfectly convinced within myself that as long as I would be unable to converse with them, I would never know them thoroughly. It was a very important step, and a serious and very laborious one. My object was, first, to know what an Indian was, his character, his mode of thinking, judging, and acting; the different traditions of the people, if they had any; their ceremonies, practices, and customs. This knowledge I considered absolutely necessary for a missionary destined as myself to spend his life among them. Nothing is impossible to God, and to him I must attribute my success in mastering the Indian language.

After this, I discovered what had been the object of my researches. I found that an Indian is a very singular being, quite different from any I had ever been acquainted with; dark and treacherous, however docile, tractable, and persevering. He is also high-minded and proud, a real child of Adam and Eve, and yet reserved and compassionate; in a word, he is a perfect master of all his passions, whether concupiscible or irascible. Though the Indian generally acts, judges, and thinks like a child, he is capable of any art or science, as experience has abundantly proved. Nor is this to be wondered at; for, if we ourselves had been raised in the wild forest, among buffaloes, and had received an education like that of the savage, there is not the slightest doubt that we would be in nothing superior, perhaps we should be much inferior to him. As regards the traditions of this people, almost every individual tribe has its own traditions, but whether we can rely upon these traditions or not is another question, and one very difficult to be answered. The traditions of those Indian tribes, among which I have been, seem unanimous in regard to the origin of their ancestors, asserting that they came from the east over the great waters by the help of a canoe. They say also that the passage was made in thirty days. They strongly maintain that the God of the Indians (for they consider themselves a different race) made America, which they call an island, for their use and home here in this world. The future world, which is to be one of plenty, they imagine to be some where in the far west: not above them, for they are under the impression that they cannot go thither. This may probably account in part for the delight they take in travelling westward, thinking perhaps that they will have but a short journey to make after their death, if, while in good health, they are constantly moving towards the west. They are well aware of their inferiority to white people, and also of their poor and miserable condition. For this they assign two reasons; first, that their God, having created this island for them, they had not the least right to sell it to the white people, and having done so, having disposed of the land which, properly speaking, did not belong to them, they have incurred his disgrace and punishment, and he has forgotten and forsaken them; secondly, their other tradition on this subject has very plainly grown out of the belief in the fall of our first parents, Adam and Eve. The first Indians, they say, were living in tents and lodges all together, and poor and destitute. The great Master of life, pitying their fate, solemnly pledged himself to come to their assistance provided they would hear and obey him, which they all faithfully promised. He then made a chicken cock, and commanded them not to look at this object for six days in succession. The cock went around their tent scratching, and when they perceived the noise of the fowl, they were anxious to know what was the object of it, but, remembering the precept of the great Author

of life, they restrained their curiosity. The second day the cock appeared again, climbing up their tents, and flapping his wings, which excited their curiosity still more, for they knew not how to account for all this; but the command of the Great Spirit being still fresh in their memory, they did not dare to transgress it, particularly when they looked forward to their future happiness. On the third day the animal came forth, and, climbing up their tents and clapping his wings, began to crow; no sooner did they hear the crowing of the cock than they all, forgetting themselves and every thing else, looked up to ascertain what was the matter. Immediately after they had looked at the animal, the Great Spirit came down and rebuked them for their curiosity and infidelity: however, he promised them his protection and help if they would be more careful and obedient a second time, to which they unanimously and cordially assented, convinced that they would not commit the fault again. The Master of life formed another animal, the name of which, they say, is no longer known to them, but they unhappily failed and transgressed his command after three or four days, upon which the Great Spirit descended and rebuked them most severely on account of their infidelity and disobedience, and said: "I tried you twice, and you would not attend to me; go now wherever you choose, and look out for yourselves; I cannot help or assist you; you shall live in the forests, and feed upon what you will find there." Thus they think themselves abandoned by God, and for this reason miserable, ignorant, and destitute of the necessaries of life. After their probation, they say that the Great Spirit, leaving them alone, made an attempt upon the white people, who were careful enough to hear and punctually obey the commands of the Master of life: they consequently drew down his blessings and favors upon them. This is the reason which they assign for their superiority over themselves, for their greater knowledge of things which the savage does not understand, and for the abundance and riches which they possess.

Besides these traditions, they have a number of others which, at the present day, are hardly distinguishable from those which they have learned from the whites. For instance, they say that the Great Spirit had two sons whom he loved very much, to whom he showed every kind of affection and solicitude, but that the one would not pay any attention to his father who, therefore, had to expel him from his house, and leave him to himself, which seems to indicate that they have some idea of the good and fallen angels. Moreover, they often speak of the universal deluge, of which they relate the very same things that we read in the Pentateuch of Moses, with the exception of the following circumstance:—They say that only six persons were rescued from the general deluge, and that the ark, by means of which they were saved, still exists somewhere in the south on a high mountain where it has become petrified, and is now an immense rock, in confirmation of which they allege that it was seen by several of their ancestors who communicated to them the fact. Again; they know the history of Moses, his exposure on the Nile, his adventures in the desert, &c.; but this is all arranged in their own way, interwoven with a number of hunting stories. Finally, they have a number of traditions relative to the knowledge of the sphere; traditions, they say, transmitted to them by their ancestors who, by some means or other, ascertained them all. They maintain that the sun is a huge globe of fire, encompassed by a certain power that prevents inflammation and combustion. The moon, which they call in their language, the sun of the night, is, according to them, a species of deity to which they owe much, and under the influence of which they live; consequently, they offer to her a number of oblations and sacrifices, thinking that she will be induced by this means to come to their assistance. I know an

instance in which a certain individual made a sacrifice to the moon of his gun; this gun was taken by his fellow being, who used it for a considerable time, after which he sold it or traded it away, with the intention, however, of giving the owner of the gun a new one in the place of it. This he proceeded to do as soon as it was practicable; but, understanding that his gun had been sold, he was very much offended, and said: "Now I know the reason why I have been so unlucky as never to have killed a single buffalo; the moon is mad with me, because you have disposed of my gun which I had sacrificed to her; do then get my gun back as soon as possible; for now I am a ruined man, and can have no luck any more." Of course the poor trader found himself very much embarrassed, not knowing how he would be able to satisfy him. He tried, however, and fortunately found it after the lapse of a few weeks.

The stars are considered by them small lights which, they contend, can be easily accounted for. The following illustration is adduced as an explanation. Take an umbrella or something similar, and pierce it full of small apertures; then placing fire on the top, you will perceive from below as many small lights as there are apertures. The thunder is thus accounted for. The clap is made by the collision of balls, a game that some one is playing in the clouds. Others maintain that it is the noise of birds, and a third class pretend that several of their ancestors being very anxious to know whence it proceeded, and wishing to ascertain the nature of it, travelled from one part of the globe to the other, some from east to west, others from south to north; these last, after travelling for a considerable time, found out enough to convince and satisfy them, that the thunder originated in the north; for they perceived in the degree of latitude in which they were such a roaring sound and noise that they were compelled to stop their journey and return home to their people. The whirlwind is caused by a small worm, which you will always find wherever a whirlwind occurs. The lightning they consider as an eruption, or flame of fire produced by certain combustible matters, as wood, coal, brimstone, sulphur, and the like.

Your obedient servant,

C. HOECKEN.

HUMILITY.

(Communicated for the Magazine.)

O SWEET humility! can words impart
How much I love thee, how divine thou art?
Nurse us not only in our infant age,
Conduct us still through each successive stage
Of varying life; lead us from youth's gay prime
To the last scene of man's appointed time.
Where should a frail and trembling sinner lie!
How should a Christian live, how should he die,
But in thine arms, divine humility,
Essential guardian of all sanctity?

'Twas in thy form the world's Redeemer came,
And condescended to his human birth;
With thee he met revilings, death, and shame,
Though angels hailed him LORD of heaven and earth. C.

THE CATHOLIC CHURCH IN OHIO, No. II.

For the U. S. C. Magazine.

THE return of their beloved pastor, and the accomplishment of the object of his long and perilous journey, was hailed with joy by the Catholics of Cincinnati, and of the entire diocess. In the building of the new cathedral, one hundred feet long by fifty wide, they soon beheld the faithful application of the pecuniary resources supplied by the liberality of their brethren in Europe; and when they were permitted to assist at its dedication, on the first Sunday of Advent, 1826, and contrasted the elegance of the structure, the splendor of the pontifical vestments, and the beauty of the paintings which covered the walls, with the "unfinished frame, without ceiling, or plaster, in which their new bishop was installed, a few years before, with humble ceremony and silent panegyric,"* or with the same building, when it was moved into town and "decently fitted up for divine service," their minds and their hearts were alike overpowered by the fulness of their gratitude to the Almighty.

At the Jubilee, which commenced on Christmas day and closed at New Year's, instead of eleven communicants, which were all that could have been seen, five years previously, assembled at the holy table, above two hundred persons, of both sexes, received the adorable sacrament, with the most edifying piety. Similar scenes were witnessed in other parts of the diocess. The bishop, for whom change of occupation was repose, preceded by two missionaries, Rev. James Ign. Mullon, whose name will long be remembered as one of the most zealous and efficient of the early priesthood of Ohio, and Rev. N. D. Young, to whose pioneer efforts, as the associate of his right reverend uncle, this diocess is largely indebted, determined to visit the different congregations throughout the state, and to afford, as far as possible, to his spiritual children, in every scattered homestead and solitary cabin, the same divine consolations which were enjoyed by the Catholics of Cincinnati. Thus, like the first disciples, whom the Saviour sent "two and two before his face into every city and place whither he himself was to come," Luke x, 1, did the chief pastor charge these two priests to prepare the faithful for the reception of the sacraments and the great spiritual indulgence of the jubilee. They preached twice a day, for eight days, in St. Mary's church, Lancaster; St. Joseph's, near Somerset; St. John's, Zanesville; St. John's, Canton; four days in St. Barnabas', Morgan Co.; five in St. Paul's, Columbiana Co.; an entire week in St. Luke's, Knox Co., and in St. Dominick's, Guernsey Co. Nor were inquiring Protestants deprived the wished-for opportunity of hearing the exposition and vindication of our tenets. Wherever a court house, or other suitable building, could be procured, the missionaries addressed large and attentive audiences. In all places they were amply repaid for their holy toils, by "the assiduous attendance, devotion and piety of the faithful, many of whom flocked daily to the church, or station, from a distance of eight or ten miles, and mostly on foot. Others remained the whole week in the neighborhood, postponing temporal interest and convenience to the 'one thing necessary,' viz. the sanctification of their souls." As a guide to the actual condition of the most flourishing congregations

* See Catholic Miscellany, vol. vi, pp. 246, 320.

at that period, it may be interesting here to state, that there were sixty communicants in Lancaster, four hundred at St. Joseph's, forty at St. Barnabas', ninety in Zanesville, fifty at St. Dominick's, one hundred in Canton. Besides these blessed fruits, many inveterate sinners were reclaimed, numerous adults and children were received into the church, and, in most instances, the bitter prejudices, sometimes unconsciously harbored against the true church, were allayed, and, not unfrequently, abjured for ever.

The establishment of houses of education for youth had, from his first promotion to the episcopacy, occupied the mind of Bishop Fenwick. He was aware that, from the days of Julian the apostate, to his own time, it had ever been a prominent trait of the warfare waged by its pagan and sectarian adversaries against the Catholic church, to deprive the youth of instruction, or to poison the fountains of knowledge. He therefore began, like the patriarch of his own religious order, by first instituting communities of pious and devoted women, who should be charged with the care of the faith and morals of the most exposed and defenceless of his flock, the female youth. The first school of this description, which we find established in Cincinnati, was kept by a community of "Poor Clares," lately arrived from Europe, (1826) some of whom subsequently opened similar institutions in Allegheny city, near Pittsburg, and in Detroit. Their existence in Cincinnati was brief, but they, nevertheless, rendered important services to religion and society. The continuance of the good work, as well as the necessity of providing for the destitute female orphan, next engaged the attention of the good prelate. The Sisters of Charity, of St. Joseph's, Emmitsburg, promptly responded to the appeal, which was made to them for this two-fold purpose; while, a little later, a branch of the third order of St. Dominick, from the convent of St. Rose, in Kentucky, was planted at Somerset, in Perry county, whose sacred shade has ever since preserved the tender minds of the young girls of the neighborhood, and of various parts of the diocess, from the scorching rays of vice and error, and whose blessed fruits have been the constant exhibition and practice of the purest Christian and religious virtues.

The Athenæum, now better known as the spacious and beautiful college of St. Xavier, and the adjoining presbytery and seminary, were the next monuments that attested the progress of our holy faith, and the zeal of its faithful guardian in Ohio. The academic exercises commenced in the first named institution, on the 17th October, 1831. It was hoped that "the number and proficiency of the professors connected with the Athenæum would insure its success and enable it to sustain a respectable standing among the literary institutions of the west." These modest hopes were hardly realized. If its destinies could have been confided to an efficient faculty of clergymen, secular or regular, exclusively devoted to its government and interests, it might, indeed, have risen at once to eminence and fame. But this was, at the time, impossible, and notwithstanding the devotedness and acknowledged ability and talents of the pastors of the cathedral, to whom its presidency was successively committed, the absorbing duties of the ministry were found incompatible with the care which the institution claimed. Every order of men in our church has its *speciality*. As long as it adheres to it, it will prosper; but the penalty of, at least, partial failure, is sure to await a departure from the object of its institution. The condition of the Athenæum, while it was, and while it could be but half cared for, was another illustration of the truism.

The buildings thus erected were the most beautiful in Cincinnati. To none other could our citizens with any degree of confidence direct the critical eye of the stranger, as a proof of our improving taste in architecture, or a pledge of the

many elegant edifices which should, one day, deck the coronal of the queen city. Our brethren of other denominations had no greater attraction than the cathedral, and on every Sunday of the year the cheering spectacle was exhibited to the devout clergy and the faithful flock, of the edifying regularity with which "Protestant Row," as one entire line of pews, from door to sanctuary, was styled, was filled with hearers, who knew how "to behave themselves in the church of God," and of whom many were gathered from the devious paths of unbelief and error into the "one fold."

There are few churches in our country which were opened under better auspices than the cathedral of Cincinnati—none whose congregations were favored by Almighty God with more pious, eloquent and devoted pastors. The first of these, after the saintly bishop, was the Very Rev. John Austin Hill, of the order of preachers, vicar general of the diocess. He was a native of England, and converted to the Catholic faith in his twenty-fifth year. After finishing his classical education, in the English college of St. Omer's, in France, he entered into the military service of England, but finding his salvation exposed to innumerable dangers, he abandoned the career of arms and all hope of worldly preferment and glory, to consecrate himself to the King of kings. In quest of some suitable institution in which he might qualify himself for the holy ministry, he returned to France, where he was arrested and detained for two years, a prisoner of state, in Verdun. After his release, he devoted himself for two or three years to sacred studies, in the college of Old Hall Green, England, and was thence induced to travel to Rome, where he entered the Dominican convent of the Minerva, and after two years of preparation took the habit of the order, and was ordained priest. Meantime, his wife, for Mr. Hill was married when he formed the design of serving God alone, of her own free choice, entered a convent in Belgium, renouncing, like her husband, all the delusive pleasures of this short life, for the true and lasting joys of heaven. The grace of God, during so many years of imprisonment and study, of meditation and prayer, of heroic sacrifice and self-denial, excited the most ardent desires of the newly ordained priest to imitate the first apostles of the Christian faith, and, forsaking all things for the love of the Redeemer, to seek and save the erring souls that were perishing unpitied in foreign climes. His superiors recognised in the zeal that inspired him the call of God, and, in compliance with his own earnest entreaties, permitted him to devote himself for life to the Kentucky and Ohio missions, than which none were thought at that period more destitute or more interesting. From his first arrival on our shores, he was honored with the unbounded confidence of his superiors, and the affection of his brethren, whilst his sermons, which drew their inspiration from the heart, at the same time that they were enriched with the highest ornaments of Scriptural and patristic knowledge, were eagerly followed by delighted hearers of our own divine faith, as well as anxious inquirers for revealed truth. For nearly six years did our citizens enjoy the privilege of hearing our long calumniated doctrines vindicated by so apostolic a preacher, while their sanctity was illustrated by the holiness of his life, until God was pleased to call him from labor to reward in the 52d year of his age. He died at Canton, in Stark county, whither he had been sent the preceding November, on the 3d of September, 1828, and was buried, as he had requested, under the eaves of the south side of the church, that even in death he might continue to preach the humility which in life he so eloquently preached, and so faithfully practised.*

*The following epitaph was inscribed on a plain white slab, which was erected to his memory immediately over his remains, but which has since been transferred with them to the centre of the cemetery where he sleeps surrounded by his children.

Another father of our infant church was the Rev. Raphael Munos. He was born in the city of Grenada in Spain, made his profession in the Dominican convent of the Holy Cross in the same city, and was ordained priest at Alcala la Real, in September, 1801, by Don Em. Fruxillo Y Yuraddo, grand abbot of Alcala, and bishop *in partibus*. In 1815, he was made one of the confessors to the royal family of Spain, and exercised that office for one year, together with that of procurator general of his province, near the court. During the campaigns of the English troops in Spain, he assisted the Irish Catholic soldiers with the greatest zeal, and merited from Major Gen. Capel and other distinguished officers the most flattering letters of recommendation. In 1824, he obtained permission from the congregation of the propaganda, and the general of his order in Spain, to attach himself to the diocess of Cincinnati, where he was appointed vicar general, and afterwards prior of the convent of St. Rose in Kentucky. F. Munos labored in the missions of Ohio for nearly six years with the zeal of an apostle. His pleasure consisted in explaining and inculcating the principles of the Catholic faith, and for that end he spared neither time nor pains. Surrounded by children and others destitute of religious instruction, he would spend entire weeks in the cabins of the interior, removing ignorance, and replacing it by the light of truth. In this city, where he chiefly resided, the poor, for he had taken the degree of doctor in divinity and medicine, consulted him in all the diseases of mind and body, and ever found him a true Samaritan, who never passed them by without administering all the relief which his means and knowledge afforded, or their necessities required. The converts and others whom he instructed are distinguished amongst us by their thorough knowledge of the catechism, and we need scarcely add, their conscientious attachment to the faith, and fervent observance of all the duties it prescribes. His memory still lives in their grateful and pious remembrance, and we can readily believe the testimony which they render to his many virtues, when they tell us of the "tears which proclaimed at his interment that the widow had lost a friend, the orphan an advocate, religion one of its fairest ornaments, and the diocess of Cincinnati one of its most useful missionaries." Like Mr. Hill, a faithful laborer for six years on our missions, like him he died (18th July, 1830,) in his fifty-second year. His remains are interred in the church of St. Xavier (the former cathedral), while his spirit we have little doubt is associated with those of his earthly fellow-laborers, now made perfect in heaven.*

"Relictis Centurio castris
Minervæ induit arma
Adscriptus Dominici choro
Patris premit vestigia
Patri ignotis in sylvis
Pius mitisque animo
Clarus et ore facundus
Obiit III. Nonas Sept. MDCCCXXVIII.
Pulveri, eheu! fave pulvis
Nova dum silet tuba.

A soldier left the sounding camp,
For holy thoughts came o'er him,
And gallant men, with martial tramp,
Unenvied, marched before him.

Minerva's sacred shade he sought,
Then loosed the sword that bound him,
And war was hushed in silent thought,
And priestly robes were round him.

In Dominic's holy steps he trod,
His father's rules he cherished,
And raised his suppliant voice to God,
To save us ere we perished.

Through him in woods and deserts wild,
For ages undiscovered,
The tear was wiped from sorrow's child,
The dove of mercy hovered.

In life beloved—his virtues flung
A sacred halo o'er us,
And thoughts came burning from his tongue,
And faith walked pure before us.

Oh, hallowed earth, here lightly press,
Till time's last trumpet wake him,
Till light from heaven his relics bless,
And he that made shall take him.

The Rev. John Thomas Hynes, O. P., was ordained by Bishop Fenwick, in the beginning of 1824, at St. Rose's, in Ken-

* See his obituary in the Catholic Miscellany, vol. x, p. 55.

tucky, with the permission of Bishop Flaget. He was immediately after his ordination transferred to Cincinnati, where he served our missions, for a short time, with signal ability and success. He was subsequently recalled to Europe by his superiors, appointed by the holy see coadjutor administrator of Zante and Cephalonia, in the Grecian Islands, and is at present bishop of Leros, and administrator apostolic of British Guiana.

Other venerable names might be added to the foregoing, but our object is not to eulogize the living, but to commemorate the departed, to offer on their tombs, or on our altars, the humble, heartfelt tribute of our Catholic thanksgivings, and incite ourselves to imitate their example.

Having laid the foundations of the faith deeply and solidly in the chief city of the diocess, and seen the glorious spiritual edifice rising in all its fair proportions from the ground, the bishop confided its care and continuance, with solemn admonition, to other hands, and departed from home, attended by Rev. Mr. Mullon, to visit his flock scattered over the wilds of the north-western territory. The enemy of mankind beheld with envy the inroads of the cross on his usurped dominions in this part of the new world, and he therefore excited the passions of *friends* and foes to arrest its progress. His first efforts were directed against the remote settlement of Green Bay, where, in the absence of a pastor, an adventurer named Fauvel, calling himself an ecclesiastic in minor orders, attempted to introduce serious abuses, and practised various deceits on the people. He was the same individual, we believe, who had managed to take with him a few simple Indians to Europe, some years previously, and avail himself, by their exhibitions, to collect money on various pretences. The presence and the instructions of the bishop and his worthy attendant soon drove the wolf from the fold. It was on the eve of the Ascension that the bishop arrived among his forest children. The tidings spread like lightning, over wood and water, and on the morning of the festival canoes were seen gliding in every direction, over lake and river, bringing their joyful occupants, in richest gladness, towards the chapel. After remaining a sufficient time to confirm this innocent people in the faith, the bishop next proceeded to Arbre Croche, forty-five miles from Machinaw. As he neared the shore in his barge a procession, which had organized in the village, was seen winding down the steep declivity to the lake, to welcome the chief pastor. A youth, of about fifteen years of age, bore the national flag in front of the procession, which was composed of a deputation of about fifty Indians, headed by a chief who bore a large silver cross on his breast, as a mark of distinction, and whose name was Assaganae. Having assisted the bishop in landing, he knelt, with all his followers, to receive the benediction, and, in a few moments more, as the day was far spent, they repaired to the chapel, which was rudely constructed of poles, fastened in the ground, and covered with bark, to thank the Great Spirit for the visit of their religious father, and to offer up their evening prayer, which the chief recited, apparently with much devotion, in their own (Ottawa) language. Early the next morning the silvery toned chapel bell sent the sweet music of the "Angelus," to tell to every ear and heart how "God had visited his people." The bishop immediately after commenced to hear confessions, by an interpreter of their own choice, a male for the men and a female for the women, continuing his pious labors until noon, when all, who were prepared, were admitted to the holy sacraments of the eucharist and confirmation. At the elevation the entire congregation, with a harmony and sweetness of voice but rarely surpassed, sang a hymn in honor of the holy sacrament. On this occasion there were twenty persons confirmed; twelve new converts instructed by Rev. Mr. Dejean were baptized, two of whom

were chiefs, and three couples were married. A temperance society, consisting of one hundred and twenty persons, who had banded together to discountenance the use of ardent spirits, and who assured the bishop that their number was daily receiving new accessions, were felicitated by him on the victory they had achieved over one of the worst enemies, and strenuously exhorted to perseverance. Two young ladies, Miss Baille and Miss Williams, of mixed blood, rendered the most important aid to this mission, by instructing the female Indians of the congregation.

All the attention that his various engagements would permit, being given to this interesting mission, the bishop next proceeded to Mackinaw. The heroic exploit of a Presbyterian missionary, named Ferry, who had succeeded, after five years of constant effort, to force a poor Indian woman to discontinue her preparation for baptism in the Catholic church, having been trumpeted forth, in the "Missionary Herald," as a signal victory over popery, Rev. Mr. Mullon took occasion to expose the artifices by which the pretended conversion was contrived. They who are at all acquainted with this resolute clergyman need not to be here informed how well the good deed was done. Mackinaw being a central station, many of the congregation of Arbre Croche went thither to attend the spiritual exercises, and to satisfy their ardent longings for the bread of life. The missionaries remained amongst them for three weeks, during which time the doctrinal and moral precepts of our religion, the nature and efficacy of the holy sacraments, and the dispositions required for their worthy reception, were explained in the most impressive and satisfactory manner. Sixty persons were admitted to communion and the same number was confirmed.

It was during this visit that the bishop perceived, more than ever, the necessity of providing for the instruction of the Indians in the Christian religion by missionaries taken from among themselves. For this purpose he selected two highly interesting youths, whose parents consented to their consecrating themselves to the holy ministry. They were William Maccodabinasse and Augustine Hamelin. The holy father, by his letter of the 14th April, 1832, signified the "utmost pleasure at giving his assent to their reception into the college of the Propaganda, to be instructed in sacred literature; and when they were presented to his holiness, on their arrival in the eternal city, he embraced them with his usual benignity and condescension, and exhorted them with paternal solicitude, to pursue their course of studies with courage and alacrity." The Cardinal Prefect Pedicini, who furnished these interesting details, in his letter of the 28th July, 1832, added: "these youths evince such natural endowments and show such zeal for the propagation of religion among their own people, as to induce us to hope that they will become most useful priests." Alas! that these pious and reasonable hopes were doomed to disappointment. Maccodabinasse, after a few years' study, died in Rome, and ill health compelled his companion to return to his home, where he enjoys the confidence of his tribe, but has relapsed into the habits of life of the Indian. This, we believe, was the only effort made on this part of the North American continent to elevate the native Indian to the sacerdotal state.

From Mackinaw the bishop reached Detroit, where, after an entire week spent in the confessional and in instructing the youth in Christian doctrine, fifty made their first communion in the church of St. Ann, and one hundred and fifty were confirmed. The church in Detroit was then under the pastoral care of Rev. Gabriel Richard. This learned and pious clergyman was a native of France, and received his ecclesiastical education in the seminary of St. Sulpice, in Paris. At the breaking out of the French revolution he emigrated, at the suggestion of the Abbé Emery, superior general of the Society of St. Sulpice, to

this country, where he accepted the place of professor of mathematics, for which he was eminently qualified, in St. Mary's college, Baltimore. In 1792 he was sent to Kaskaskia, Illinois, where he spent six years in the active duties of the ministry, chiefly among the Canadian French, who were settled in considerable numbers in that town and its vicinity. His success in this distant field inspired the hope that he could organize a congregation and build a church in Detroit, where the presence of an energetic missionary was much needed among people from the same country, who were otherwise much exposed to make shipwreck both of faith and morals. These hopes were on the eve of being crowned with complete success when Mr. Richard, who had established the first printing press in the N. W. Territory, and commenced the first newspaper, called the "Michigan Essay," became obnoxious to the British by his fearless advocacy of American principles and denunciations of the tyranny of England, was violently seized by the enemy (in 1812), and carried prisoner to Sandwich (near Detroit), in U. Canada. Like his illustrious predecessor, St. Paul, he knew, and made all around him feel, that at least "the Word of God was not bound," for he availed himself of every opportunity to preach the truths of salvation, and zealously used his influence over the savage allies of the enemy to save American prisoners from torture. On his return to Detroit, the consequence of the devastating policy of the war was seen in an extreme dearth of food, bordering on famine, to which his people were reduced. His first attention was, therefore, imperiously demanded for the relief of their temporal wants. He purchased a large quantity of provisions, and distributed them gratuitously to all who were in need, and as long as the scarcity lasted, so long did his untiring charity continue to be the living providence of the destitute. In 1817 he laid the foundations of the large, and not very architectural, church of St. Ann. In 1823 he was chosen, as the man in whom the people of the territory most confided, a delegate to congress. His demeanor in the house commanded much respect. He spoke little, but that little wisely, and did much for his constituents and for the union. Well did the Detroit Courier say of him: "Though a European by birth, he was an American in feeling: always evincing a firm attachment to American institutions and republican principles. The influence which he exerted, and the part which he took in the late war, evinced in an eminent degree the extent of his patriotism, and the value he placed upon American liberty." Mr. Richard, who had thus discharged all the duties of a good priest and a good citizen, died as every Catholic priest desires to do, the victim of his charity. He was taken ill of the cholera while unremittingly attending on the sick with that disease, and died after receiving the blessed sacrament, with the words of holy Simeon on his lips: "*Now, O Lord, dost thou dismiss thy servant, according to thy word, in peace.*" His death took place on the 13th of September, 1832.

It is unnecessary to state that the flock who were blessed with such a pastor largely partook of his own spirit, and that the interests of religion in such hands were safe. The bishop, during his sojourn among them, enjoyed the highest consolations of which the episcopal ministry is susceptible, and when he left to visit St. Paul's, fifteen miles distant, on Lake St. Clair, he could not refrain from the heartfelt expression of his gratitude to God for the happy condition of that important portion of his diocess. On this journey he was accompanied by Mr. Richard, and he confirmed twenty persons at St. Paul's.

From Detroit, Rev. Mr. Mullon was detached to Portland, Lower Sandusky, and Tiffin, in which places he spent twenty-three days, preaching every where with much effect, while Rev. Mr. Badin went with the bishop, in his visitation of St. Anthony's, on the river Raisin, where they spent six days, and twenty-six were

confirmed. Thence they proceeded to St. Joseph's, on the bay, fifty miles from Detroit, remaining four days, continually occupied with their sacred duties; thence, visiting the Indian and Canadian families on the bay shore, they descended Mud creek in a canoe to the Maumee, stopping at Fort Meigs, and then continuing their route to Port Clinton, at the mouth of Portage river, where a lot was procured on which no church has since been constructed. Their next station was at the house of Mr. Julian, at Tiffin, where twenty received holy communion, and eight were confirmed. Here also a lot was secured, and a small church soon after erected. From this point the bishop felt the necessity of returning to Cincinnati, but by such a route as to afford the consolations and the graces of his sacred office to his children who dwelt in the largest numbers by the way, and to our brethren of other creeds or name the opportunity of hearing, from his reverend attendant, the eloquent and authentic exposition of our doctrines.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 38.

HE unfriendly sentiments of the people of New York to the Catholic religion, down to the year 1742, have been made apparent by the extracts from history furnished in former numbers of these memoirs. The manifestation of popular feeling on the trial of Rev. John Ury, and his melancholy fate, were calculated to prevent the organization of a Catholic congregation in that city, and to deter Catholics from settling there. Accordingly we find no record of any movement on their part, or of any notice of them, until the revolutionary struggle. As the city remained in the occupancy of the British during the whole of the war, Catholics there, could not participate in the religious freedom then enjoyed in other parts of our country after the declaration of independence. The author of "A History of the Churches of all Denominations in the city of New York,"* makes the following statement: "In the month of February, 1778, a large armed French ship was taken by the British near the Chesapeake bay, and sent into New York for condemnation. Among her officers was the Rev. Mr. De la Motte, a Catholic priest of the order of St. Augustine, in the capacity of the ship's chaplain, and he, with the other officers, was permitted to go at large in the city, within certain limits, on his parole of

*Rev. Jonathan Greenleaf, pastor of the Wallabout Presbyterian church, Brooklyn, N. York, 1846. This writer, who has evidently endeavored to be accurate, has fallen into two errors in his introductory notice of the Roman Catholic church in N. Y. The first, in stating that "there was even a law passed in one instance for hanging every Catholic priest who should come voluntarily into the colony," p. 331. This erroneous character of the law against Catholics was first given, however, by Smith in his history of New York. The second error consists in stating, in reference to the trial of John Ury, that "there is no evidence that the law formerly passed against the Catholics *was brought into view at all* in this case." p. 332. The extracts from the journal of the trial, given in the last two numbers of these memoirs, prove the contrary.

honor. Mr. De la Motte was solicited by his countrymen, and by those of his own faith, to hold religious service according to the forms of the Catholic faith. Being apprised of the existence of some prohibitory law, he applied to the commandant for permission, which it seems was refused; but not understanding the language very well, Mr. De la Motte supposed he had obtained the permission, and proceeded to hold the service. For this he was arrested, and kept in close confinement until he was exchanged. Thus, until the close of the revolutionary law, and while the English laws were in force in the country, no Catholic clergyman was allowed to officiate in this state; but after the war, and when the independence of the country was acknowledged, full toleration was enjoyed, and every man was allowed to worship God according to the dictates of his own conscience."*

Civil and religious liberty for Catholics, were not acquired without a struggle in the convention that framed the constitution of New York, even after the declaration of our national independence. It is interesting as a part of our early history as Catholics, and useful in tracing the progress of that liberality which has led to the enlarged freedom of religious faith and worship which characterizes our present republican system.

Congress having, on the 31st of May, 1776, recommended the several states to form constitutions, the New York convention met for that purpose, on the 6th of March, 1777, at Kingston. The constitution proposed, gave the legislature power to naturalize persons coming into the state of New York on taking an oath of allegiance. John Jay† moved that a clause be added, requiring them "to abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate, and state, in all matters *ecclesiastical* and civil." Messrs. Morris and Livingston, and a few others of the convention, strongly opposed Mr. Jay's measures, but it was finally carried, and thus foreign Catholics were excluded from citizenship.*

The clause granting toleration, brought up for consideration on the 20th March, was in these words: "*The free toleration of religious profession and worship shall for ever hereafter be allowed to all mankind.*" To this beautiful expression of the spirit of true republican liberty, Mr. Jay proposed an amendment in the form of a proviso, but this having caused considerable debate, was withdrawn, and he proposed the following as an amendment to the above declaration, which deserves to be preserved as a curiosity:—"*Except* the professors of the religion of the church of Rome, who ought not to hold lands in, or be admitted to a participation of the civil rights enjoyed by the members of this state, until such time as the said professors shall appear in the supreme court of this state, and there most solemnly swear, that they verily believe in their consciences that no pope, priest, or foreign authority, hath power to absolve the subjects of this state from their allegiance to the same; and further, that they renounce and believe to be false and wicked the dangerous and damnable doctrine that the pope, or any other earthly authority, hath power to absolve men from their sins, described in and prohibited by the Gospel of Jesus Christ, and particularly that no pope, priest, or foreign authority on earth, hath power to absolve them from the obligation of this oath." After a long debate, this extraordinary amendment was rejected by a majority of only nine votes.

With the evacuation of New York by the British in 1783 all opposition to the exercise of their religion by Catholics ceased, and, by the operation of the new constitution of the state, all legal impediments to the performance of Catholic worship were then effectually removed. Accordingly, the few Catholics in New York assembled, under the ministry of the venerable

* P. 333.

† Afterwards chief justice of the United States.

* See Journal N. Y. Convention, p. 846.

Father Farmer of Philadelphia, during his occasional visits to the former city.*

The precise date of his first visit to New York is not known. Tradition says that mass was celebrated in 1781--2, in a loft over a carpenter's shop, near Barclay street, then in the suburbs of New York. Mass was also celebrated in the parlor of the Spanish consul, and in 1785, before a church was built, in the house of Don Diego de Gardoqui, the Spanish embassador, then residing in New York,† which city was the temporary seat of government. Hardie, in his description of New York, says: "To the year 1784 and 1785 our Roman Catholics in this city assembled in such places as they could *hire* from time to time, for the purpose of celebrating divine worship in the manner prescribed."‡ In the discourse of Bishop Hughes, on laying the corner stone of the new theological seminary, he states that a barn outside the (then) city was rented, for the purpose of celebrating the divine mysteries. And in Rev. Mr. Greenleaf's book before quoted, he designates as a place of meeting for Catholic worship before 1786, "a building erected for public purposes in Vauxhall Garden, on the margin of the North River," and adds: "The church not being well accommodated with a place of worship, applied for the use of the 'exchange,' a building then standing at the lower end of Broad street, and occupied as a court room; but failing in this, measures were immediately taken for the erection of a church building."§

As the early history of the Catholic church in New York has not as yet been written, and the names and events identified with its origin have been incorrectly stated, the writer proposes to supply some materials for the future historian, from detached original papers now before him.

A letter from the Rev. Mr. Carroll to his friend Charles Plowden, dated the 15th of December, 1785, has the following notice of the Catholic congregation in N. York:

"I had the pleasure of receiving your favor of June 6th on the 23d of September. I had left home the day before on a progress to administer confirmation at Philadelphia, New York, and in the upper country of the Jersies and Pennsylvania, where our worthy German brethren had formed congregations.

"That at New York begun by the venerable Mr. Farmer of Philadelphia, he has now ceded to an Irish capuchin resident there. He arrived a few months before my appointment to my present station, and the great necessity of the Catholics there induced me to give a liberal construction to the terms of my authority, and approve him upon the principle of his being in the country before I was restrained from employing any for the time to come, not sent and approved by the propaganda. The prospect at that place is pleasing on the whole. The capuchin is a zealous, pious, and I think, humble man. He is not indeed so learned or so good a preacher as I could wish, which mortifies his congregation, as at New York, and most other places in America, the different sectaries have scarce any other test to judge of a clergyman than his talents for preaching, and our Irish congregations, such as New York, follow the same rule. Just before I got to that place, another of his brethren arrived from Cork, a man of good education, as he appeared to me, but he must remain inactive till it shall please your favorite congregation at Rome to enlarge my powers."

The first of the two capuchins referred to in Rev. Mr. Carroll's letter was the Rev. Father Whelan, who, having been a chaplain in the naval service of France during the revolutionary war, was on board of the French fleet under the command of De Grasse, when captured and destroyed by the English fleet under Admiral Rodney, in April, 1782. Father Whelan, being taken prisoner, was dis-

* See vol. iv, p. 256, &c., for a sketch of the life and labors of this venerable servant of God.

† New York Packet, November 7, 1785.

‡ Hardie's New York, 1827.

§ Hist. of the Churches of New York, pp. 333, 334, 1846.

charged upon his *parole*, and returned to his native country, Ireland. While the French fleet was lying in the bay of Pensacola, in the year 1781, Father Whelan had received a grant of lands in Florida from the Spanish governor, and, offering to his two brothers in Ireland to put them in possession of these lands, he induced them to accompany him to America. Father Whelan arrived in New York in the fall of 1784. His arrival was communicated to Rev. Mr. Carroll by Rev. Mr. Farmer, in a letter from Philadelphia dated the 8th of November, 1784, in the following terms:

"A capuchin friar arrived a few weeks ago in New York. The congregation has received him for a time, and allows him, consequently, a sustenance. I warned some of the principal members of not trusting themselves to him without your approbation. He has a variety of very good credentials, which I have inspected. I found no fault but his too great presumption to act as if he had legal powers. I checked him for it. He had no other but the lame excuse that your reverence had not yet received your powers. They expect in New York one F. Jones, who is said to be a great preacher (which, alas! is all that some want who never frequent the holy sacraments). He is a *confrere* to Mr. Whelan, the above mentioned friar. If in your discretion your reverence thinks proper to give Mr. Whelan faculties for a time (at least for the reason Mr. Leonard Neale told me they had to abrogate holydays in England, because the people would not observe them), please to let me know it as soon as convenient."

The second capuchin mentioned in the letter was Rev. A. Nugent. The clause in the Rev. Mr. Carroll's authority, to which he refers, was so construed, as to restrict him to the employment of such clergymen only, as had been recommended or approved by the congregation of the propaganda at Rome. This limitation of his authority was objected to by the English Jesuits, and was not approved of by the Catholic clergy in America. But subsequent experience proved, that the interests of religion in this country would have been promoted by its enforcement. For, as the rising prospects of America offered inducements to Europeans to settle in this country, it was natural that adventurers among the clergy, as well as of other professions, would flock to our shores; and as there were, at that time, no seminaries for the education of missionaries here, the old world must have supplied successors to the respectable body of Catholic clergy, then performing missionary duty in the United States. Had a careful scrutiny of the character and qualifications of all the candidates from Europe, for employment in this country, been exercised by the sacred congregation, before clergymen could be incorporated among the American missionaries, none but those of good standing in their own country, would have had inducements to come hither, and thus the subject of these memoirs would have been protected from many of the most painful and annoying events of his ministry; and religion would have escaped scandals that afflicted faithful Catholics, and retarded the growth of their church in the United States.

As soon as the wishes of the Catholic body in the United States were understood at Rome, Rev. Mr. Carroll was left to the exercise of his own discretion in the employment of missionaries.

The Rev. F. Farmer, who, in capacity of vicar, both of the former superior, and of Rev. Mr. Carroll, had under his spiritual superintendence not only the Catholic congregations of Pennsylvania, but those of New Jersey and New York—thus refers to the prudent and judicious conduct of Rev. Mr. Carroll, in a letter to him, dated Philadelphia, November 8th, 1784.

"The person I recommended to your reverence, I knew but very little of, and really no more, than that he applied to me for a place in this mission as soon as he arrived.

"It gives me great pleasure to see by your letter that your reverence is not of that too easy, and too complying disposition, which has betrayed me into several false steps. Thanks be to God, who gave you a spirit fit and necessary for your post, I mean, that of carefully examining before approbation."

Not only as vicar, but also as founder of the little Catholic congregation of New York, Father Farmer continued to take a deep interest in its welfare, and to direct, and visit it, until a few weeks before his death in 1786. From his letters, the most interesting account of the progress of that little flock—before the erection of their church edifice—is to be collected. In a letter of 21st February, 1785, he says, "The Rev. Mr. Whelan, from New York, writeth to me, that he counts about *two hundred.* I have advised him to write to the nuncio at Paris for a propaganda approbation, which letter of mine the French consul has sent to the nuncio. But I have learned since, from a friend of mine in New York, that some of our people there are scandalized at the gentleman's taking upon him to hear confessions, as I, when there, had told them that he had no powers. He did so, when I was there, that is, he heard the confession of a couple he was to marry. I gently checked him for it, for fear of making him think I slighted him on account of his order. But I see now, I should not have spared him; for an absolution that is null could not have put the couple in a state of grace. I intend, as soon as I get leisure, to write to him, and to endeavor to draw him out of his ignorance and presumption. Si Domino placuerit, I purpose on my return from the iron works of Jersey, to go again to New York, the latter end of April, when, as my friend, a merchant of that place, writeth, the Catholics will meet and receive my instructions. I intend to set out from Philadelphia April the 10th, which I thought necessary to signify to your reverence, that your answer containing necessary instructions for me may arrive in good time."

Before departing on his missionary tour, F. Farmer wrote again to Rev. Mr. Carroll, under date March 13th, 1785, as follows:

"About three weeks ago, I wrote a letter to your reverence concerning Mr. Whelan in New York; but doubting whether the post delivered it to Mr. Sewal, to whom I had sent it enclosed; I found it necessary to inform your reverence shortly, that the above mentioned gentleman takes upon him to hear confessions. I lately wrote to him to make him sensible of the illegality of such proceedings, and their utter invalidity *quoad materiam necessariam confessionis.* Moreover, I am informed that he says two masses every Sunday, and I suppose also holy day. And he did the same on All Souls while I was at the place, as far as I remember. I intend, towards the end of April, to be in that city; be pleased to send me necessary instructions concerning him, and also a letter to him if thought proper. When I was there last fall, I informed several friends of his want of power to hear confessions; I also wrote, the 2d of December last, a letter to one of my acquaintances there with information that no clergyman arriving in that city could exercise such functions unless under the direction or appointment of the apostolic prefect."

ECCLESIASTICAL INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Brothers of St. Patrick.*—The Brothers of the Society of St. Patrick inform the Catholics of Baltimore that, at the request of the Rev. James Dolan, and with the approbation of the Most. Rev. Archbishop, they have established a branch of their society in this city, and that they will in a few weeks open a novitiate in the house of the brotherhood attached to St. Patrick's church. This society was established in the county Carlow, Ireland, by the Rt. Rev. Dr. Delaney, in the year 1808, to afford the faithful youth of his diocess an opportunity of receiving a solid and religious education. The rules of the society were afterwards revised by the talented and learned Bishop Doyle, who was a father and friend to the community. There are at present three houses of the society in Ireland. The brothers are bound for ever by the three religious vows of obedience, chastity, and poverty, uniting with them the important object for which the society was established—"the religious and moral education of Catholic children."

The brothers in Baltimore intend to carry out their rules, and it will be their constant care to give the children entrusted to them a good solid education, and, at the same time, they will use every means in their power to bring them up in the fear and love of God, and make them worthy members of the holy Catholic church. The object of St. Patrick's school is not to make money, for the brothers are bound by the vow of poverty, yet they charge those parents who are able to pay for the education of their children, as they depend almost entirely on the income of their school *for their support*, and they wish to avoid as much as possible being a burden on the Catholic community.

The brothers announce with pleasure that their school is ever open to the children of the poor, "without money and without any price," that *the poorest children are welcomed with open arms*, and receive every attention. The brothers will exert themselves to make all who attend their schools rich in knowledge and piety, and preserve their youthful minds from being polluted by the errors of the world.

BROTHERHOOD OF ST. PATRICK,
Baltimore, Jan. 15th, 1847.

Annual Report of St. Mary's Female Orphan Asylum in Baltimore.

December 31, 1846.

By balance on hand,.....	$ 648 77
By proceeds of concert,.....	166 62
By collection at cathedral by sermon,	314 50
By do at St. Joseph's church,	15 00
By do at St. Mary's chapel,	28 02
By donations,.....	124 75
By do through Rev. Mr. Randanne,	50 00
By proceeds of sale,.....	15 00
By amount received on account of the building,.....	22 00
By annual subscriptions,.....	673 69
By amount made by the orphans by sewing,.....	115 13
By amount made by the orphans by book folding,.....	274 96
By amount of orphans' charity box,	107 13
By do from the orphans' relations,	157 50
By legacy from Miss Lydia Wilson,	100 00
By donation through the Rev. Mr. Woodley,.....	28 00
	$2,838 08

EXPENDITURES IN 1846.

To cash paid for groceries and provisions.....	$1,079 28
To cash paid for clothing and shoes,	618 46
To do do repairs and incidentals,	411 27
To do do for fuel,.....	117 87
To do do for interest on loan,	180 00
	$2,406 86

There have been received since the above date two hundred and eighty-eight dollars and ninety-two cents, and there have been paid out by the treasurer five hundred and ninety-four dollars and ninety-six cents.

Number of orphans in the house,.....	83
do do received,.....	18
do do placed out,.....	1
Number of day scholars,.....	150

BALTIMORE, January 12, 1847.

List of Subscribers to St. Mary's Asylum for the year 1846.

Most Rev. Archbishop $10, Rev. Mr. Chakert 10, Very Rev. Dr. Deluol 5, Rev. Mr. Coskery 5, Rev. Mr. Hickey 5, Rev. Mr. Randanne 5, Rev. Mr. Dolan 5, Rev. Mr. McColgan 5, Rev. Mr. Fredet 5, Rev. Mr. Raymond 3, Rev. Mr. Oliver Jenkins 5, Rev. Mr. White 2.50 cts., Rev. Mr. Knight 2, Rev. Mr. Verot 2, Rev. T. M. Jenkins 2, St. Mary's college 20, John Eager Howard 50, Silas Marean 20, Wm. Kennedy 10, T. D. Tonge (donation) 14.59 cts., Solomon Hillen 5, Capt. Charles Welsh 15, Thos. Meredith 5, Thos. C. Jenkins 5, James W. Jenkins 5, Mark W. Jenkins 5, Joseph W. Jenkins 5, Edward and Helena Jenkins 5, Austin Jenkins 5, Alfred Jenkins 5, Ed. F. Jenkins 5, M. Courtenay Jenkins 5, Robert Jenkins 5, Mrs. Robert Jenkins 5, Mrs. Z. C. Lee 5, Miss R. Hillen 5, Mrs. M. L. Ford 5, Miss E. M. Jenkins 5, Mr. Silas Morean (donation) 20, Mrs. Caton 5, Mrs. McTavash 5, Mrs. Harper 5, Miss Harper 5, Mrs. John Howard 5, Mrs. W. G. Read 5, Mrs. Charles Carroll 5, Mrs. Wm. Tiffany 5, George Tiffany 5, Henry Tiffany 5, Mr. Buonaparte 5, Mrs. C. A. Williamson 5, Charles Marean 5, Dr. Frick 5, Mrs. Chas. Tiernan 5, Mrs. P. Tiernan 5, Mrs. George Carroll 5, Mrs. Barrett 5, Mrs. Dr. Stewart 5, Ambrose White 5, John Walsh 5, John Daley 5, Mrs. E. M. Elder 5, Mrs. Thomas Hillen 5, Mr. Thos. Hillen 5, Mrs. John Hunter 5, Mr. B. Sanders 5, Mrs. B. Sanders 5, Mrs. John K. Randall 5, John H. Hunter 5, Miss Mary Loretto Hunter 5, T. Kelly & Son 5, John Baker 5, Miss Landry 5, Mr. Veasy Ward 5, Ignatius Pike 5, Mrs. Maher 5, Judge Legrand 5, Donation 6, Mr. B. R. Spalding 5, Col. Thompson 5, Mrs. P. McKanna 5, John W. Sanders 5, Mrs. L. W. Gosnell 5, Jos. A. Sawyer, through C. H. R., 12, Mrs. Dr. Aitken 5, Miss Ellen Ford 4, Miss H. A. Spalding 5, Mr. T. P. Scott 3, Mrs. T. P. Scott 3, Mr. Stillinger 5, Mrs. F. Lucas 5, John & Charles M'Colgan 3, Mrs. Wm. G. Howard 3, Mrs. Augustus Walbach 3, Mrs. Mary Bose 3, Wm. Lucas 3, Miss Margt. Norris 3.50 cts., John Murphy 3, Henry Pike 3, Fred. Crey 3, E. J. Sanders 5, Mrs. Atkinson 5, Edward Boyle 3, Col. M. Bensinger 3, James V. Wagner 3, Richard McConn 3, Mrs. George Law 2.50 cts., Mrs. Basil Elder 5, Mrs. J. E. Elder 2, Mr. F. W. Elder 2.50, Mrs. John O'Donnell 5, Miss De Cheteauden 5, Miss Jackson 3, Mrs. Wilson 3, Alexandrine Sannier 3, Mrs. Gegan 3, Mrs. Ferdinand Chatard 3, Mrs. Frederick Chatard 3, Mrs. F. Lucas 2.80 cts., Francis Neale 2.50, Mrs. P. Gould 3, Miss Sarah Jenkins 2, Mr. Donavan 2, Mr. Sarsfield 4, Donation through the Rev. Mr. Randanne 2, A friend 2, Miss J. Shorb 2, Mr. Servary 2, Mr. G. T. Rosensteel 2, Mrs. Hitzelberger 2, Mrs. Elizabeth Welsh 3, Mrs. John H. Hunter 3, Charles V. Martin 3, John W. Wilson 2, Henry Staylor 2, Geo. Webb 2, Mrs. Conolly 2, Jonathan Mullan 2, Mrs. Emily Hillen 3, Mrs. Robert Hickley 2, Isaac Hartman 2, Hugh Brady 2, Mrs. Myers 1.50 cts., Miss S. A. Smith 2, Hugh McEvoy 1.50 cts., Mrs. Elizabeth Heuisler 2, Mrs. Mary Heuisler 1, Mrs. Charles Simon 1.50 cts., Mr. J. H. Jenkins 1.50 cts., Mrs. Boardly 1, Mr. Holland 1, Mrs. Seche 1, Mrs. Davis 1, Mr. McSherry 1, Mrs. Dickehut 1, Mrs. McKew 2, Miss Cottringer 1, Francis McEvoy 1, James McGyrke 1, Mr. Barnacloe 1, Chas. Coyle 1, Mr. Foley 1, Mr. Connoly 1, Mr. Callan 1, Mr. P. Laurenson 1, Mrs. Conolly 2, Mrs. Sander 1.50 cts., Mrs. Wall 1.50, Mrs. J. Walter 1.50, Mrs. J. McGreevy 1.50, Mrs. A. J. McGreevy 1.50, Mr. G. W. Walker 1.50, Mrs. Strohm 1, Mrs. Dunlevy 1, Mrs. Dr. Raborg 1, Mr. J. Victory 1, Mr. M. Doyle 1, Mr. Clautice 1, Dr. Baker 1, Mrs. Foley 1, Mr. McKenna 1, Mrs. Salyburg 1, Mrs. Anderson 1, Mr. P. Majors 1, Mrs. Druse 1, Danl. Coonan 1, Mrs. Able 1, Miss S. McColm 1, Mrs. R. Hickley 1, Jas. Shannessy 1, Mrs. Julia Kelly 1, Mr. Sullivan 1, Mrs. Menzies 1, Mrs. Noel 1, John Mullan 1, Mr. T. Kelly 1, Michael Concannon 1, Mrs. Murphy 1, Mrs. Griffin 1, Mrs. M'Donald 1, Mrs. Damman 1, Mrs. Hastings 1, Mrs. Servary 1, Mrs. Magraw 1, Mrs. Clayton 1, Mr. Merritt 1, Mrs. Aitken 1, Owen Donnely 1, Mrs. Macauley 1, Mr. L. Gross 1, John Haney 1, Mrs. Ellen Eisler 1, Mrs. Logue 1, Mrs. A. Keenan 1, Mrs. Baker 1, Mr. Johnson 1, Miss R. McGwiken 1, Mrs. Dowson 1, Mr. Bechtal 1, Miss C. Burton 1, P. McGuirk 1, Miss Julian Toole 1, Mrs. Stapleton 1, Edmund Butler 1, Mrs. Rosensteel 1, Mrs. Thompson 1, Mrs. M. J. Demourie 1, Mrs. Ragan 1, Mrs. Richards 1, Mrs. King 1, Mrs. G. Ennis 1, Mr. Boursaud 1, Miss Sophia May 1, Miss McGinnis 1, Miss Raphael 75 cts., Miss Delmas 75, Miss Mary J. Howard 75, Miss Frances N. Howard 75, Mr. P. Hughes 25, Mrs. Mullan 25, Mrs. Ryley 50, Miss Cornprop 50, Mrs. McEwen 50, Miss Kitty Quigley 45, Mrs. Rodolph 50, Mrs.

Blair 50, Mrs. McSweeny 25, Mrs. Cator 25, Mrs. Magraw 25, Mrs. Grandelmeyer 25, Mrs. Hendricks 25, Mrs. Nefferman 25, Mr. McCaffrey 25, Mrs. Collins 12½, Cash 44, Rev. Thos. O'Neil $10 (donation.)

Those amongst the subscribers who are in arrears will please pay up without delay, as the asylum is in very great need of aid.

Young Catholic's Friend Society.—At a meeting of this society held December 1, 1846, Rev. Dr. Damphoux of Baltimore and the Rev. Mr. Hitzelberger of Norfolk, Va., were elected honorary members, and the following gentlemen active members: T. Parkin Scott, Dr. W. E. A. Aikin, Rev. Michael Slattery, Rev. A. J. Alder, Jos. A. Beavan, L. G. Quinlan, Nimrod Lenette, Charles L. Schifferstein, Bernard C. Reed, A. V. Cherbonier, T. J. McLaughlin; and at a meeting held January 4th, the following additional members were elected: Lewis Holter, James Burns, Theodore Schifferstein, Wm. Gill, Louis Merceret.

Diocess of New Orleans.—*Ordination.* December 21st, the Rt. Rev. Dr. Blanc conferred the minor orders and the subdeaconate upon Wm. Simon Rominger, in the chapel of the Ursuline convent.—*Prop. Cath.*

Confirmation.—The Rt. Rev. Bishop Blanc administered the sacrament of confirmation in the church of *Fausse riviere,* parish of Point Coupee, on the second Sunday of Advent. Sixty-four persons, previously prepared by their pastor, the Abbe Jamey, were the recipients of the sacrament.

On the 9th of December there was a public distribution of premiums in the female institution of St. Michael, conducted by the religious ladies of the Sacred Heart. This institution is in a most flourishing condition, having had, during the past year, more than a hundred scholars.

On the 11th of December, the Rt. Rev. Bishop of New Orleans presided over a similar distribution of prizes awarded to the young ladies attached to the schools at Donaldsonville, under the charge of the Sisters of Charity. About two years ago a novitiate of the Sisters of Charity, from St. Joseph's, Emmitsburg, was established at Donaldsonville; and we learn with pleasure, from the Propagateur, that it has fully succeeded in spite of many difficulties it had to encounter in the commencement. Sixty young ladies frequent the school attached to the novitiate.—*Cath. Advocate.*

Diocess of Cincinnati.—*Dedication.*—We learn from the *Catholic Telegraph* that St. Joseph's chapel, being a large and lofty room of seventy by thirty feet, in the spacious school house built by the German Catholics (we need not prefix Roman to Catholic, for there are none but Roman Catholics here, none that deserve that glorious name), at the corner of Linn and Laurel streets, was blessed recently by Rev. Mr. Unterthiner, O. S. F.

Orphan Asylum.—The receipts of St. Peter's Orphan Asylum during the past year, were $2,021 03¾; expenditures, $2,322 62. Comparing receipts and expenditures we see a debt due by the asylum of $301 53¼, which debt is now liquidated by the collection of last Sunday, and a friend paid $23. Particulars of said collection will be given in our next annual report.

There have been admitted during the past year twenty-one orphans; twenty-eight left the asylum. Some were placed in eligible situations, others with relations.

There are ninety-three at present in the asylum; during the year they have varied from ninety-two to ninety-eight.

Nearly six hundred have been in the asylum.—*C. Telegraph, January* 14.

Diocess of New York.—*Fire.*—The German Catholic church of St. John's, in 30th street, was consumed by fire on last Sunday morning, between 6 and 7 o'clock. The fire was communicated from the burning of a stable in the immediate vicinity of the church, and is supposed to have originated in accident. We understand that the church and the organ were both fully insured.—*N. Y. F. Journal.*

Diocess of Mobile.—*To the Editors of the Catholic Magazine.*—Gentlemen: The following paragraph from the *Florida* (Tallahasse) *Sentinel,* of January 5th, will explain itself.

"*The Ruined Church.*—Passing, a few days since, by the blackened and smouldering ruins of the once neat and tasteful Catholic church, which adorned our city, we observed with some curiosity that the front and rear walls which, immediately after the wood work had been consumed, inclined so far outward that the crowd of spectators waited some time in expectation to see them tumble, had righted again to a perfect perpendicularity, and surmounted with their iron crosses stood naked and erect in something like monumental majesty, as it were in defiance of the flames, and a token of promise for the future. We accept the omen in behalf of our Catholic friends, and

trust that however inauspicious circumstances may appear, they will not be long deprived of a place to worship after the custom of their fathers. The church just destroyed was a more than ordinary achievement of the handful who profess this faith in Tallahasse. They are few and generally poor; but the church they had built would have been deemed an ornament to any village in this country. In style it was of the old English Gothic, of which there are certainly but few specimens in the United States; and the quaint antique air of the structure was certainly in admirable harmony with the ancient organization and usages of the Catholic church. The building was of brick, neatly stuccoed and beautifully finished throughout. A bell, which had been procured, fortunately was not hung at the time of the fire, and this, together with a few movable appurtenances, are all that was saved, while we are sorry to learn that a small debt yet remains to be paid the builder. The circumstances of the case present, we think, a strong appeal to the sympathy and aid of the more wealthy of the faith throughout the country; and though not of them, we would be glad to see a disposition on their part to lend a helping hand to their brethren here. Whatever they may be inclined to do, it will be hard to exhibit a greater devotion to their faith than has been shown here in the erection of this church—a spirit which, however damped by this most unfortunate catastrophe, will revive anew, with such exhibitions of brotherly affection and sympathy. May we not hope to hear of them?"

This beautiful appeal must find a response in the breasts of some of your readers. I can remember the proud hope with which one of the most eminent of Florida's sons—a recent convert to Catholicity—looked forward to the completion of the church to which he so much contributed. It is easy to conjecture what pain and regret the sight of the ruins must cost him. T.

Diocess of Louisville.—We learn that the Rt. Rev. Bishop has appointed Rev. P. McNicholas to serve the congregations in the lower part of the state formerly attended by the late Rev. A. Hagan.—*Catholic Advocate.*

Ordination.—On the 13th inst., the octave of Epiphany, the Rt. Rev. Bishop Chabrat held an ordination in this city, when Rev. Michael Coghlan was promoted to the holy order of priesthood. We understand that the Rev. Mr. Coghlan will, by appointment of the bishop, proceed to Daviss county to assist Rev. Mr. Coomes in the churches of Owensboro, Knotsville, and their dependent stations.—*Ib.*

Catholic Free School for Boys.—This institution, under the management of the Brothers of St. Francis, Louisville, was opened on Monday morning last, at No. 307 Market st., between Seventh and Eighth. Already about sixty boys have been enrolled as pupils, and, from the zeal thus far manifested by the Catholics of the city, we doubt not that the worthy brothers will receive every encouragement in their laudable enterprise.—*Ib.*

MISCELLANEOUS.

The Truth Teller.—In a late notice of the *Catholic Almanac*, for 1847, the *Truth Teller* remarks that "the number of Catholics given is far below the actual number in the United States." We will remind the respectable editor of the *Truth Teller*, that the estimate of the Catholic population, as contained in the *statistical table* of the almanac, is based upon *official* information, which is the most accurate that can be obtained.

We regret to perceive the too flattering notice which the *Truth Teller* has given of *Brande's Encyclopedia*, recommending it "to families as a constant reference on every subject that may be spoken of," and as a work in which "every branch of human knowledge is treated of clearly and learnedly." There is one department, and that the most important of all in human knowledge, we mean the religious and theological portion of the work, which is far from being fit for consultation. It is anti-Catholic in the extreme, and matters pertaining to Catholic doctrine and practice, instead of being treated with learning and perspicuity, exhibit only the grossest prejudice and ignorance.

The Catholic Herald.—This valuable Catholic weekly is now under the editorial management of Professor Major, who recently embraced our holy faith. Mr. Major's acknowledged abilities and mature study of Catholicity previous to his entering the church, are an ample guaranty, that the journal under his care will continue to be an efficient auxiliary in the cause of truth.

A Mistake Somewhere.—*The Presbyterian.*—We remember to have seen it stated in some Catholic weekly, about six weeks ago,

that Lieut. Woods, of the United States army, had been attended in his dying moments, by Father McElroy. We at once perceived that the editor, or whoever sent the article to the printer, had mistaken the name of the convert, substituting *Woods* for *May*. That the mistake was not intentional is plain to our mind; because there could be no motive for the alteration of the name. The father of Lieutenant Woods, a Protestant minister, having heard the report that his son had become a Catholic on his death-bed, disproves the statement in a lengthy communication to the *Presbyterian*, with a variety of comments adapted to Protestant prejudice. The *Presbyterian* also makes a great ado about the matter, as if it were a *forgery*, and calls upon the *Catholic Herald* to correct the error which it is supposed to have made. We think, with the *Presbyterian*, that the paper or papers which published the erroneous statement, should correct the mistake. But may we be permitted to ask, whether the *Presbyterian* is disposed to do what it so loudly calls for on the part of others? Is he disposed to refrain from the calumniation of the Catholic priesthood? If so, let him either give the evidence for the vile and contemptible story under the head "A novel Scene in America," or let him retract it.

German Catholic Movement in New York.—The rage among a certain class of Protestants for religious reforms is truly amazing. Where the reality of a reformation cannot be effected, the shadow is courted, and for a time furnishes occupation to vagabond preachers and matter to drivelling newspapers. The following extract from a communication of Bishop Hughes to a paper in New York, will show the importance of the "German secession" in that city, which is so loudly and confidently trumpeted abroad by the Protestant press.

"Messrs. Editors: In your respectable journal of the 14th instant, I read for the first time the wonderful account of 'some two hundred German Catholics withdrawing publicly from the Roman Catholic church, with which they have been hitherto connected.' As the chief pastor of that portion of the Catholic church residing in the diocess of New York, I was startled at an announcement so unusual and so extraordinary. I inquired immediately of the several pastors of the city, and no one knew any thing about such a movement. The clergymen having charge of the German Catholics, had not missed a single recognised member of their respective flocks.

"Two Catholic gentlemen called on me, one a German and the other an American, to say that they were at the Tabernacle on Sunday afternoon, just to ascertain, as they expressed it, the 'gullibility' of our Protestant friends. The German thinks there were about twenty-eight of his countrymen. Of these he knew about seven who had been, or at least claimed to be Catholics, until they began to 'walk disorderly,' through contempt of the church's law on the proper conditions of marriage. These bad marriages have always been fruitful of secessions from the one faith."

Protestant Missions.—One of our exchange papers, after stating the missionary force of the American Board, consisting of five hundred and eleven persons, male and female, with schools, printing establishments, and 40,000,000 of pages printed during the year, adds a few words upon the *results* of missionary labor:

"*Results.*—When we ask for the fruit of missionary labor, recently expended, the first and obvious answer is, 'The harvest is not yet come.' Who would think of estimating the benefits which our religious and educational institutions have conferred upon this country, during the last year, by the fruit already gathered? The seed time is but just gone; the joy of the reaper is yet to come! Who can say how much good these 40,000,000 printed pages will hereafter accomplish!—Who can tell how much better and happier these thirty-one thousand children and youth will become, in consequence of the instruction which they have secured! Who can foretell the number of those who will hereafter trace their spiritual life to the exhortations and warnings, which these five hundred and eleven missionary laborers have uttered within the last twelve months?"

Fruits of Private Judgment.—Among the Episcopalians, the Rev. Mr. Trapnell, rector of St. Andrew's church, Baltimore, has openly refused to allow Bishop Whittingham to administer the communion in that church at the episcopal visitation, on the ground that it would be an interference with the duty and rights of the rector. The bishop argued the matter with him, in a correspondence which has been published; but Mr. Trapnell was by no means satisfied, and he informed the bishop to his face that he could not

yield the point unless he were met by fair arguments. Bishop Whittingham "replied that he should not then go into the church" to give confirmation. Mr. T. answered, *very well.* This matter has created some sensation in Baltimore; but the grand question is, what will the bishop do? Can his presbyters interpret the rubrics as they please, and compel him to remain at home in spite of his episcopal authority?

Religious Periodicals.—The following paragraph, taken from some of our exchanges, will serve to show with what zeal and activity Protestants labor to circulate their periodicals.

"One brother, whose congregation does not rank among the large ones, has sent us fourteen new subscribers. Who can beat this? A brother sends us this morning 'a small Christmas gift,' viz: 5 new subscribers."—*Pres. Adv.*

"*Getting Subscribers.*—The *American Messenger* says:

"A lady in a neighboring village has sent the names of one hundred and seventy-six subscribers. The following extract from her letter shows the secret of her success. 'I set about the work, I trust, with faith, and the result has proved that I have not labored in vain. I carried my book of subscribers' names with me wherever I went. I presented my *pocket pistol* to every body I met, and I did not present it in vain. I conquered wherever I attacked."

"We should be willing to record similar instances of enterprise, if for no other reason than to demonstrate that the Presbyterian church was not destitute of *female heroism.*"—*Presbyt.*

Now, if Protestants, in a country of Protestants, make such efforts to propagate their religion by means of their religious journals, surely Catholics ought not to be indifferent or idle in employing the same powerful agency in behalf of the pure and apostolic faith. Some of these Protestant journals have a circulation that is almost incredible. And when we remember that almost every number of them contains much that is adverse and injurious to the Catholic church, even the principle of self-defence should prompt Catholics to emulate the zeal of Protestants in this matter.—*Cath. Her.*

Disasters at Sea in 1846.—The report on commerce and navigation shows the number of disasters which occurred at sea during the year ending June 30, 1846. The number of vessels lost was 142, (40 ships, 24 brigs, 64 schooners, and 14 sloops,) of the aggregate tonnage of 26,897 against 120 vessels (27 ships, 33 brigs, 57 schooners, and 6 sloops) in 1845, of the aggregate tonnage of 20,309 tons. The number of steamers lost in the year 1846 was twenty-two, of the aggregate tonnage of 4,314 tons, belonging, 1 to Mobile, 1 to Apalachicola, and 20 to St. Louis; against 8 in the year 1845, of 1,231 tons, belonging 1 to New Orleans, and 7 to Cincinnati

Extraordinary Charity.—A writer in the *Western Christian Advocate* has the charity to think, that if the pope and cardinals who, he says, "are so zealous for a poor, meagre form of Christianity, were fully instructed as to the purity, simplicity, and power of New Testament Christianity, they would soon surpass in zeal and enterprise many formal professors in reformed churches. In God's name let the trial be made, not by a formal attack on their civil or religious institutions, but by preaching Christ crucified, and exhibiting Christianity in its true form and power." As to the success of the enterprise, no one will doubt of it, who reads the following professions of liberality from the same quarter: "I cannot do, in relation to this matter, what my heart would prompt me to; but if my life is spared, I will contribute the sum of *five dollars annually, for five years,* to further the interests of an enterprise so glorious in itself, and fraught with consequences so transporting."

Protestantism rather on the Wane.—*Baptists.*—"An editorial article of the 'N. Y. Baptist Register' states, that the members of their body in the state of New York, according 'to the annual report of the convention,' have, in two years, decreased nearly *nine thousand.*"—*Gos. Mes.*

"*Presbyterian Ministry.*"—The number of new candidates for the Ministry in this denomination, in 1844, was 99; in 1845, 71, and in 1846, 67. The whole number of candidates in 1844 was 364; in 1845 there were 346, and in 1846 there were 339. A small diminution each year."—*Banner of the Cross.*

Methodist Episcopal.—"The minutes for 1846 of the Northern division of this church, report the membership at 612,125 whites, and 30,515 colored; being a decrease of 12,173 whites, and 224 colored.

"The dividends of the book concern amounted to $600 to each Conference, except the Baltimore Conference, which received $800. The whole amount given to the superannuated preachers was over $34,000—being *one-fifth* of the claims.

"Of the preachers 30 have died, 13 have withdrawn, and six were expelled.

"In 15 conferences there was a decrease of members, the largest being in the Ohio conference, viz: 2,321. The largest increase was in the North Ohio conference, viz: 3,478, and the smallest in the Indiana, viz: 15. We derive these statistics from the Christian Repository.—*Pres. Adv.*"

Prayer for the Conversion of Romanists.—"The monthly concert of prayer, observed by the American Protestant Society for the conversion of Romanists, was held last Sabbath evening (Dec. 27th) in the Presbyterian church in Rivington street (Rev. A. D. Smith's)."—*New York Evangelist.*

Giustiniani and others who figured at this meeting may pray till dooms-day, and they will get nothing; but although we consider it a woeful loss of time on the part of our *friends* of the American Protestant society, to pray for our conversion to that sort of religion which they preach, yet they are much better employed at their "monthly concerts of prayer" than in circulating obscene and calumnious stories about the Catholic church.

How the Truth leaks out.—"You are aware that a few years ago we had agents all through this section of country, raising money for western missions, and western schools and colleges. These agents constantly harped upon the danger the west was in—and indeed the whole country—from the Catholics. And, under what can be considered nothing less than *false pretence*, hundreds and thousands of dollars were extorted from the people.

"But as this subject has become trite, the probability is that this class of men, in their canting harangues to the people, will have to dwell upon the dangers the country is in from the Methodists! This work is already *nobly* commenced by the Rev. Z. K. Hawley."

We are indebted for the above illustration of the adage: "When rogues fall out," &c., to the Christian Advocate and Journal. A Congregational or Presbyterian minister in Illinois, of the name of Hawley, has, it seems, written a work on "Congregationalism and Methodism," in which a few circumstances are stated that reflect rather unfavorably on the liberal spirit and fair play of the Methodists. Although not as hard as it might be, it was too much to be borne on so tender a subject. Bro. W. C. Hoyt, of Norwalk, Fairfield county, Conn., rebuts the accusation, and in his zeal to overthrow his adversary, very candidly acknowledges that "under *false pretences* hundreds and thousands of dollars were extorted from the people."—*Pittsburg Catholic.*

A Hint.—The legacies to the American Bible society, during the past year, amounted to $46,652.36. How true it is that the children of error are wiser in their generation than the children of light! What undertaking among Catholics for the education of the poor, or the liquidation of church debts, has received a legacy worth naming during the same time?

False Logic.—Some tyro controversialist of Philadelphia has published a pamphlet called "Mr. Major refuted by himself," and purporting to be a refutation of the work recently issued by the latter gentleman in defence of the papal supremacy. The opponent of Mr. Major imagines that he has triumphantly answered his book by opposing to its assertions and proofs the contrary opinions expressed by Mr. Major while he was a Protestant clergyman. If such logic as this were admissible, it would follow that all the ecclesiastical writers in the first ages of the church, who were converts from paganism to Christianity, might have been victoriously refuted, and all their evidences of the Gospel dispensation set at naught, by a mere array of their former erroneous views, while pagans, in opposition to their newly acquired sentiments, as members of the Christian church. Such is the mode of argument which our Episcopalian brethren employ against the facts of history, and which falls to the ground upon the application of the very first test of logic. Yet the *New York Churchman* does not hesitate to term the pamphlet of Mr. Major's adversary, a "very clever specimen of controversial ability!!"

De Cormenin's History of the Popes.—The author of this work has presented in detail the vices of the few pontiffs who have disgraced their elevated station, and his labors are commended by the blind bigotry of the Protestant press. The *New York Churchman* condemns the work, as any reflecting Christian or man of sense would do, and we would have expected a similar judgment from the *Banner of the Cross*, but, much to our surprise, it contains the following allusion to the work: "There is no better antidote to the extension of her influence with the people, generally, than a knowledge of the practical workings of her system."

Will the *Banner of the Cross* have the good-

ness to inform us, whether we are to consider the private immoralities of Episcopalian bishops and presbyters as the *practical workings* of the *system* which he defends?

FOREIGN.

ITALY.—His holiness has granted to the congregation of sacred rites the permission requested for proceeding in the matter of the beatification of the venerable mother Margaret Mary Alacozne, sister of the order of the Visitation who lived in France during the latter part of the seventeenth century. In connection with the Jesuit, Father Colombiere, it was she who was made the instrument of diffusing, amid a storm of opposition and persecution, the devotion to the sacred heart of our Lord, and especially of establishing the festival that the church now celebrates within the octave of Corpus Christi. Father Colombiere during his perilous and difficult mission in England in the reign of James II, acknowledged repeatedly receiving aid from prophetical warnings in the most secret and critical circumstances. Her life has been written in French by a late bishop of Langres, and has been considered a model for its ascetical style. *Freeman's Jour.*

IRELAND.—*Synod of the Bishops.*—The annual synod, or meeting of the bishops of Ireland, closed on Saturday, the 14th November. This was more marked than any held for many years. On Wednesday the prelates agreed unanimously to petition parliament for such changes in the Bequests Act as would render that statute—now so obnoxious—perfectly acceptable to the prelates, the clergy, and the people of Ireland. Among the alterations unanimously demanded are that the four metropolitans shall be *ex-officio* members of the board, and if from any disinclination or impediment their Graces shall be unable to act, then the senior suffragan of the province shall have the place in the board thus left vacant. Another amendment is, that the bishop in each diocess, or his coadjutor or vicar general, shall have the power of declaring the person or parties entitled to, or to be entrusted with any charitable bequest. The Mortmain clause has also been unanimously condemned, and its repeal demanded. The clause in the Marriage Act of 1844, under which several Irish priests have been prosecuted for marrying parties only one of whom was of the Catholic communion, also unanimously condemned, and its repeal demanded. Among the other subjects discussed was that of education, and the attempt on the part of the *National Board* to obtain possession of the whole of the elementary school of the country was condemned by all their lordships. On the godless colleges, the decision of Rome, which was expected, had not been received. The repeal of the disabilities of the regular clergy, to which increased bitterness was added by the Bequests Act, has been demanded by their lordships. The Catholic prelates of Ireland have demanded the repeal of the sectarian and offensive regulations to which the children of Catholic soldiers attending regimental schools are subjected—more especially upon foreign stations. At present the Catholic children are not only not provided with Catholic instruction, but they are compelled to attend Protestant instructions. The revocation of this obnoxious regulation has been demanded by the bishops, and we are happy to learn that the vicars apostolic in England unanimously concur in the demands of the Irish hierarchy.—*Tablet.*

SPAIN.—Two religious journals have just appeared at Madrid. One called *Boletin Eclesiastico*, is published under the auspices of Mgr. the bishop of Cordova and patriarch elect of India; the other, *El Romano*, is only a weekly, and is dedicated to Mgr. Montero, archbishop of Coria. Both are devoted to religious affairs. *El Romano* has in its first number an article upon "Pius IX and Cardinal Lambruschini." It tells the *Liberals* to give up their hopes of the new pope, that like his holy predecessors, he will join firmness with prudence, and that whatever reforms in the administration new circumstances may demand, shall be made frankly, but without the least concession possible to the revolutionists.

The second number speaks manfully against the tyrannical decrees of the present Spanish government with respect to the church—such, for example, as their efforts to shackle the power of the bishop, to prevent the admission of novices into the monasteries recognised by law, &c.—*F. Journal.*

MEXICO.—*Father Rey.*—We have been favored with the following extract from a letter of an esteemed officer in the 1st regiment of U. S. Infantry, and with pleasure lay it before our readers. It alludes to the scenes at Monterey.

"Camp near Monterey, Nov. 25, 1846.

"We have lost many valuable lives. Our regiment suffered very much—forty-five killed and many wounded. We had two officers killed and two wounded. One of the latter my captain Many have since the battle died of their wounds. That more were not killed under so dreadful a fire is surprising to us all. I wish never to witness such a sight again. Many who before scarcely thought there was a God have since acknowledged his existence by their acts. Among them were two who were after the battle instructed by Father Rey and baptized. I stood for them. One made his first communion on 'All Saints' day' in the cathedral; but the other, Lieut. D——h, of my company, died soon after baptism in the full conviction of the Catholic faith. What good fortune it was for many to have Father Rey with us! He was busy in the camp and on the field attending to the sick and the dying, and since the battle his time has been spent in the hospitals. I had the happiness to serve mass for him in his tent early on the morning we stormed the first battery, which was truly a great consolation. He has done much to remove the prejudices of Protestants, and been the means of the conversion of many."

LATEST NEWS BY THE HIBERNIA.—The ecclesiastical intelligence received by the Hibernia, is very interesting and important;

but it reached us too late for any lengthy extracts from our foreign papers.

His holiness, Pius IX, has issued an apostolical letter proclaiming a universal jubilee, to implore the divine assistance. The jubilee commenced in Rome on the 6th of December, and was to continue there for three weeks.

The pope has also addressed an encyclical letter to all the patriarchs, primates, archbishops and bishops of the Catholic church, animating them in the discharge of their office, and calling their attention to the peculiar difficulties and wants of the times. We shall present both of these documents to our readers, in our next number.

Several conversions among the clergy and laity of England are mentioned in the *Tablet*, viz: Mr. Henry Pownall, son of Henry Pownall, Esq., magistrate for Middlesex; Mr. Cox, of Exeter college, Oxford; Rev. F. H. Laing, of Queen's college, Cambridge; Rev. H. M. Walker, of Oriel college, Oxford; also the celebrated writer Rudolp Hess, of Zurich; and the Jewish actress Mademoiselle Rochel, for whom the duke de Noailles was to stand sponsor and to present her on the occasion with a bouquet of diamonds worth £2,000.

Messrs. F. Oakely and F. W. Faber, were recently ordained subdeacons.

The Rev. John Gordon, curate of Christ church, St. Pancras, has resigned his station, with a view to join the Catholic church.

The Rt. Rev. Dr. Scott, of the Western District, Scotland, died on the 4th of December, at Greenock.

The difficulties between the court of Spain and the Holy See have been happily adjusted.

The president's message was regarded in England as giving full assurance that low duties on the manufactures of that country will be maintained, which has given English manufacturers a cheerful prospect for their trade the ensuing spring.

The Paris papers assert that the French government intends proposing a reduction of the duty on foreign corn.

There has been a terrible inundation in the Roman States, causing great distress. The loss of property is extensive. The new pope is mitigating hardships by the use of his purse, as well as by personal exertions. The pope has reduced duties on foreign grain.

The distress in Ireland was on the increase, and the scarcity of provisions was resulting in death by starvation. People were going over to England to avoid starvation. Great distress prevailed in the Highlands. The government had offered an annuity to Father Matthew of £100 per annum.

OBITUARY.

Died, at St. Mary's seminary, Baltimore, on the 19th January, Mr. John J. Dasha, a student of the institution. His remains were conveyed to Boston for interment.

LITERARY NOTICES.

Reischenberger's Elements of Anatomy and Physiology, Elements of Mammalogy, Elements of Ornithology, Elements of Herpetology and Ichthyology, Elements of Conchology, Elements of Entomology, Elements of Botany, Elements of Geology. Philadelphia: Grigg & Elliott. 12mo.

There can scarcely be any department of science more interesting in its applications, or more attractive by its varied charms, than natural history. Nor is there any subject in which the finger of God shows itself to our natural reason in a plainer and more intelligible manner, so as to render the obstinate infidel or atheist altogether inexcusable, according to the words of the great apostle. The power, the wisdom, the mercy, the foresight, the providence of God, are inscribed in characters not to be mistaken, upon every insect, every leaf, every organ of animal or vegetable life, and every particle of dust. With unfeigned gratification, therefore, do we see the study of natural history becoming more popular, more fashionable, and more common in our seminaries of learning, and we applaud the zeal which the publishers of the above mentioned treatises have evinced for the cause of science, in affording additional facilities to the students and votaries of natural history. Of the manner in which the task of supplying schools with text books has been accomplished, we may speak in terms of absolute approval and unreserved commendation. The authorities from which the compilations have been made are the very highest in science; the names of Beudant, Milne Edwards, and Comte, are sufficient vouchers for the soundness of the doctrinal part, and the collection itself is a good English representation of similar treatises used in the royal colleges of France. In these volumes the French method of natural history has been adopted, though we notice with pleasure that the editor has not neglected to introduce examples from the American Fauna and Flora. Nothing seems to have been omitted to secure the success of these publications. In the study

of every science there are technical terms which are unavoidable, and these *jaw-breakers*, as our boys term them, give it rather a forbidding aspect; but this inconvenience has been removed, or at least diminished as much as possible, by clear and copious glossaries at the end of the volumes. They contain also a sufficient number of well executed figures which render the subjects tangible, and place them within the grasp of the meanest capacity. Another source of commendation in the volumes before us, which, in one sense, is more important than any other, is their freedom from all objectionable matter on the subject of morality or religion. We make this remark because certain unprincipled men, *soi disant savants*, have not been ashamed to sully the pages of works on natural history, intended for youth, with details or inferences that would either put virtue to the blush, or rob unsuspecting minds of their faith in revelation.

The Christian Observatory; a Religious and Literary Magazine. A. W. McClure, editor. January, 1847, No. 1. Boston: J. V. Beane & Co.

This is a Protestant monthly, just started in Boston, which introduces itself to the community, by saying that "a large portion of our people feel themselves pressed in, on every side, by the growing mass of printed matter, which bears offensively upon them. They need something whereby they may press out again, and bear back the intolerable weight." p. 1. Now we candidly think, judging from the contents of the number before us, that this new periodical, far from enabling the people to shake off or press out any weight of error or prejudice, will only render the burden still more oppressive and intolerable. And this for two reasons: a religious periodical, to be useful, should be sound in its theology, and decent in its tone: otherwise it has no claims upon public attention. But the *Christian Observatory* wants both. First, as to its theology, it tells us that it "will stand upon a strong doctrinal basis, with the Bible, square, and solid, for its corner stone." What guarantee does it give us that its views of the Bible are correct, or that it does not make the Bible assert the very opposite of what it teaches? "The Scriptures," it says in a quotation, "stand in the same relation to the theologian, as the world of matter to the natural philosopher." That is, *Protestantism* views the Scriptures as a mere subject of human speculation, just as the physical world affords matter for the opinions and theories of philosophers; but the religion which Christ established does not view the Scriptures in this light. They are not the subject of men's speculations. They have a meaning which, so far as it is necessary, is determined for us by the church of God, the only representative of Christ on earth. 2. The *Christian Observatory* seems not to recognise the principle that all discussion, to be useful, should be free from prejudice and personality. The one misleads, the other obscures the mind, and, to judge from the notice on page 48, the intelligent and candid reader will say that it indicates no very strong desire to ascertain or inculcate the truth.

The Eclectic Commentary on the Holy Bible; from the works of Henry and Scott, and above one hundred other writers, &c. New York: Shannon & Co. 4to. Parts 1, 2, 3.

This work, of which we have received three parts, we cannot consider in any other light than as a remarkable anomale in theological literature. It consists of the remarks which various Protestant writers have made in explanation of the Scriptures, as they exist among Protestants. We do not understand for whom such a work is intended, or for whose benefit it is published, because it can be read neither by the Catholic nor the Protestant; we mean the consistent Protestant. The Catholic can give it no countenance whatever, because it asserts principles that are subversive of all true Christianity. It contends that "divine revelation is not now to be found any where but in the Scriptures of the Old and New Testament," that the claim of all "unwritten traditions" is to be rejected, that it is "the duty of all Christians diligently to search the Scriptures" for the discovery of the true revelation. But these propositions are all false, and in direct opposition to the constitution which Christ gave to his church. He established a living authority to teach his doctrines, whom we are bound to hear, under the penalty of not hearing *him*. That living authority, consisting of the body of chief pastors in the church, has existed from the time of the apostles, and only through it have we received the Scriptures as the works of inspired men. We have no other evidence for the founding of our belief in the Scriptures as authentic records of inspiration, than the testimony of the Catholic church which has existed uninterruptedly from the age of the apostles to the present time. But, if we accept the Bible from her, believing her to be a truthful witness, we are bound to accept also the meaning of it from the same source. Hence the Catholic says with St. Augustin, "I would not believe the Gospel, if the Catholic church did not authorize me." The work before us is equally useless to the consistent Protestant, who believes that his duty is to read the Word of God as the means of discovering the doctrines of Christ. But to consult a work which is made up of the opinions of a hundred different writers, of almost every religious complexion, is not reading the Word of God, but the word of man. The assertions and speculations of these writers are either to be admitted or not. If not admitted, the eclectic commentary is ipso facto declared worthless; if they are to be admitted, then the Protestant abandons his peculiar and distinctive principle, which is to allow no human authority to frame for him his religious belief. No doctrinal commentary of the Scripture can be either consistent or useful, unless it be strictly Catholic, that is, made in accordance with the teaching of the true church. To wander from this only standard of orthodoxy, is to launch at once into the regions

of fancy, speculation, uncertainty, and infidelity. A silent tribute is paid to this truth even in the very work before us, inasmuch as it reveals the incapability of the private individual, and the necessity of some exponent to interpret the sacred oracles. If the Word of God, the dead letter of the Bible, is sufficient for the formation of faith, why do Protestant writers obtrude their opinions, and why do Protestants in general consult them? But they feel the impracticability of what they profess, and hence they publish commentaries on the Scriptures, acknowledging that a man cannot, with the Scriptures alone, make out his religion from their pages, thus paying homage to the Catholic principle, though they have not the courage to follow it up by listening to the church, "the pillar and ground of truth."

Hudibras. By Samuel Butler, with notes and a literary memoir, by the Rev. T. R. Nash, D. D., illustrated with portraits, &c. New York: D. Appleton & Co. Philad. Geo. S. Appleton. Balt. J. Murphy. 12mo. pp. 498.

Hudibras is a poem that will always be read with pleasure and profit, as a never failing source of wit, humor, satire, and instructive hints. In this enlightened age, which, however, is as much characterized by fanaticism and humbug as any of its predecessors, Hudibras would be an excellent monitor, if perused with an honest desire of improvement. The edition which the Appletons have published is beautiful in every respect; fine paper, clear type, with several portraits of personages that figure in the poem, form one of the handsomest volumes that have been recently issued from the press.

The Boston Catholic Observer.

This is the title of a new Catholic journal, which will appear every Wednesday, at Boston, Mass., and will be edited by a clergyman, under the authority and by the advice of the bishop. It consists of four folio pages, neatly printed, at $1 per annum. The first number of this paper evinces ability, and we wish it a bright and useful career.

Gesenius' Hebrew Grammar, fourteenth edition as revised by Dr. E. Rödiger. Translated by T. J. Conant, professor of Hebrew, &c. N. York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. Balt. J. Murphy. 8vo.

In this elegantly printed volume the student of Hebrew will find all the facilities for making himself acquainted with the elements of that venerable language. Gesenius' grammar has long enjoyed the highest reputation both in Europe and in this country, as the numerous editions through which it has passed, will abundantly attest. The present is a translation of the fourteenth, which was prepared by Professor Rödiger after the death of the author, and contains, besides his corrections and additions, a valuable series of exercises for reading and translation.

Lecture on Obstetrics and the diseases of Women and Children. By Gunning S. Bedford, M.D., Prof. of Obstetrics, &c., in the University of New York. 12mo.

We always hail with pleasure the appearance of Dr. Bedford's annual introductory. They who take pleasure in reading the lessons of science, freed from the dryness that usually accompanies the didactic lecture, and presented with all the charms of a pure and graceful style, will find much to interest them in the address before us.

Golden Maxims, or a thought for every day in the year, devotional and practical. Selected by the Rev. Robert Bond, &c. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 32mo.

The compiler of this little book has signally failed in the task which he undertook. He has made his own narrow and shortsighted wisdom the only standard of excellence, and hence he has jumbled together a number of sentences of the most heterogeneous character, and some of them far from being golden maxims, are the maxims only of the spirit of error and falsehood.

A Progressive German Reader, adapted to the American edition of Ollendorf's German Grammar, with copious notes and a Vocabulary. By G. J. Adler, A. B. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. pp. 309.

In this work the student of German will find a valuable assistant. The series of readings, which are so arranged as to lead from the more simple to the most difficult forms of the language, will gradually make him acquainted with its structure in every variety of style. Great care has been taken to introduce only such extracts as may be safely placed in the hands of the youthful reader.

The Layman's Offering; a Monthly Magazine. Vol. I, No. 1. January, 1847. New York: Published by John A. Boyle, and edited by Chas. J. Cannon.

The object of this new monthly, as stated in the editor's address, is to assist in diverting public attention from infidel and other noxious publications of the day, by substituting something more worthy the perusal of rational beings. This is a high and important aim, and we sincerely hope that the editor may succeed in his very laudable undertaking. Mr. Cannon is favorably known as a writer, and we have no doubt that his Magazine, though it does not aspire to the character of a religious journal, will contribute much to the interests of religion and morality.

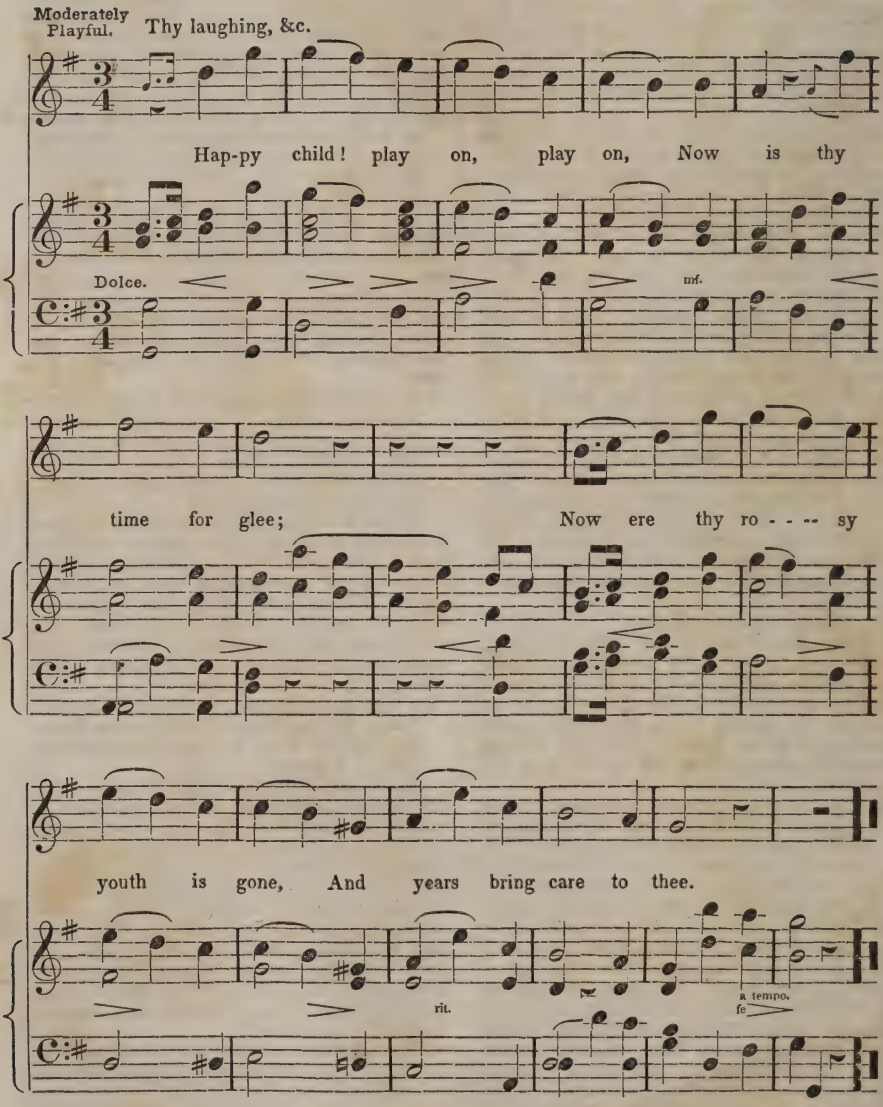
Guizot's Lectures on Modern Civilization. New York: D. Appleton & Co. Baltimore: John Murphy. Parts V, VI, VII, VIII.

This work we will notice at length; but for this purpose the publishers will please to forward the previous numbers of the series.

TO A CHILD AT PLAY.

Music by Prof. DIELMAN.

WORDS BY MARY MEANEY.


Moderately Playful.
Thy laughing, &c.
Hap-py child! play on, play on, Now is thy
Dolce.
mf.
time for glee; Now ere thy ro - - - - sy
youth is gone, And years bring care to thee.
rit.
a tempo.
fe

2

Thy laughing mirth my care beguiles,
For oh! 'tis sweet to see
The sunny light of childhood's smiles,
The sport of infancy.

3

My pretty one! be ever thine
The joy thou feelest now,
Whilst thou gay blossoms dost entwine,
To bind thy peaceful brow.

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The Right Rev. Benedict Joseph Fenwick

Second Bishop of Boston

Baltimore, Published by John Murphy

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